



**DO THE WORK |  
YOU GET THE RESULT**

# The Work

Guide for Mentors and Producers

<http://goo.gl/oMbGfK>

This is a manual used to create and operate a five-session class intended for 12-Step members who have had Recovery, but entered a pattern of repeated relapse. To this point, participants in the classes have been primarily AA and NA, but may apply to other 12-Step programs what it offers may be helpful to relapsing members of other programs.

This is not from AA, nor is it ‘authorized’. It is specifically an attempt to deal with people who have had a period of 12-Step Recovery and then entered a pattern of relapse. This is not intended as a replacement for current 12-Step presentations to newcomers or those who are finding Recovery during traditional methods.

The materials contained in the course are distilled from: early newcomer ‘classes’ held with the sudden growth of AA membership outpaced the available supply of Sponsors; The “One Way Group” started in 1950s Los Angeles for low bottom alcoholics; various recordings of workshops and events to better understand 12-Step Process; internet sources sharing many approaches to reach people who get lost among class AA doctrines, treatment center writings and commercial books/treatments based loosely on 12-Step ideas, therapies, medical and/or psychological research and ‘folk wisdom’.

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<http://goo.gl/oMbGfK>

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# PREFACE

The class outlined in this book is not suggested for newcomers with no previous Twelve Step Experience.

Alcoholism and addiction have found channels of Recovery in the past century outside the Twelve Steps. Alcoholics Anonymous, the first of the Twelve Step programs, made it clear that their process was not for everyone. In the book *ALCOHOLICS ANONYMOUS*, first published in 1938, the authors described other types of drinkers who were able to stop and stay stopped with those other methods. They referred to ‘a certain type of alcoholic’, ‘real alcoholics’ and ‘alcoholics like us’. The Twelve Step program was developed to deal with “low bottom” drunks - those who had already lost their careers, families, fortunes and health.

The Twelve Steps are not the answer for everyone. Many people find sobriety and the new life that comes with Recovery from other methods. Rehabs, Hospitals, Groups, Classes, Religion, and New Thought philosophies all have success stories to report.

But there has always been the reality of Relapse that marred the progress against alcoholism and addiction.

This class is intended for those who have tried all of their alternative plans to become clean and sober, and have failed to maintain their Recovery.

This is a guide for creating a series of five classes specifically focused on the problem of repeated relapsers seeking lasting 12-Step Recovery. It may be a one time series of five classes, or a period offering for Relapsers in the local community.

This book, *THE WORK*, and the companion *WORK-BOOK* for participants are available for free download as PDFs. The information may be shared freely and no charge can be made for the classes other than the actual costs of reproduction - print-outs, photocopies, or cost of printed material. We will make arrangements for printed versions through a ‘print on demand’ provider.

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# A Few Definitions

## Producers

The Producers is an ad-coc committee that has decided to host the classes. They may or may not serve as Chairperson or Mentors for the class. They also determined how to locate candidates who may benefit from the approach of the class. It is suggested that there be more than one person – three seems to be a good number to allow for discussion and a group conscience, using the same principles as would be used for a new group or meeting.

## Mentors

People from the program who have experience with sobriety, steps and sponsorship are good candidates to become Mentors for the first round of classes. But in addition to their sobriety qualification, and willingness, The Mentors are people who have stayed sober and gone through the class material. For the first round of classes it would mean potential Mentors spending five weeks treating each other as Participants, actually doing the homework they are going to expect new Participants to do. “You can’t carry something you haven’t got” from Page 164 may clarify the idea. Participants who have completed the five classes, remained sober and are willing, may serve as Mentors for later cycles of the class.

Mentors are not Sponsors. Mentors are qualified to help people through the class because of previous experience with this specific class structure. Sponsors may become Mentors, but for this class it is only the development of a pool of Mentors to help people who have previously relapse from Recovery, however that Recovery is defined.

## Candidates

Candidates are the people who are suggested to participate in the five-week class. They should have the Participant’s Agreement to understand what they are committing to. They must be sober after a relapse from previous sobriety. They must be willing to attend all five classes, and do the daily homework required in the first four weeks.

AND a Candidate who seems interested and willing, is given a first assignment. The biography of two people they know, or know of, who died in their disease after a time in Recovery.

It is the responsibility of the Mentors to stress on Candidates the commitment is to attend all five classes. “Half measures availed us nothing” begins with commitment.

## Participant

At the first session, by giving the two biographies of people they knew who died, and by signing their agreement with the Mentors\*, a Candidate becomes a Participant.

If a Participant misses one of the five classes, they cannot come back during that cycle. This is because you cannot do Step Six without doing Step Four, and you cannot do Step Nine if you haven’t done the Steps that come before.

But a Participant who does not complete a cycle can return and complete all five sessions of a later cycle of the class.

\* Mentors should each commit to one, two or even three Participants (if they get that many interested Candidates), but should also make themselves available to all of the Participants of each class. The idea is to share expe-

rience, strength and hope without creating an unhealthy dependency on one person.

## Chairperson

The position of Chairperson designates the Mentor who actually runs the class session. This includes passing out the readings to begin the class, and presentation of the class material through full script or pitch point sheets.

It is suggested that a different Mentor chair each individual session, to break the tendency for people to create a dependency on one person. In Recovery we all need to learn how to deal with people who are Trusted Servants, not new Authorities.

We have set up this class to provide specific scripts for each class, or a “Pitch Point” sheet for each class, allowing a chairperson who is experienced and confident in their ability to carry the message to simply provide personal commentary based on experience.

It is suggested that the chairperson read the actual class script, hopefully leading them to add additional material from their personal experience; however the decision of how to run the session will be left to the conscience of the individual person serving each session.

# Starting a New Five-Session Class

Before you hold the open class, get your first group of Mentors. Mentors are not Sponsors, but Sponsors may Mentor someone through the class, provided they go through the Work in the preliminary class structure.

To qualify to Mentor someone through the class each Mentor must have gone through the Work, as presented in the classes. This means that before you have a five class cycle with relapsers/participants, you must run the five sessions to acquaint the Mentors with the specifics of the Work.

Ideally, you will have one Mentor for each participant. In the beginning you may need to have each Mentor work with two participants.

After the fifth class, anyone who has gone through the five sessions can Mentor someone in a later cycle of five classes.

## Get A Space

A room with either one large table to allow everyone to sit at the table, or a classroom with desks, or desk-chairs is required

Five weeks, same day, same time.

Plan on 60-90 minutes for each session.

## Identify Some Candidates

When you have Mentors, you are ready for candidates. A candidate is someone who has had a period of sobriety and relapsed. They may have been involved in more than one attempt of recovery.

The question for a Candidate is a believe that they must end their cycle of recovery or they may die. (This is not clear to me. Rewording it will help.)

Alcoholics Anonymous never told people that "Relapse is a normal part of Recovery." Relapse is the exact opposite of Recovery. While Relapse is real, calling it "a normal part of Recovery" is a great disservice to those we are trying to reach.

What the book, *Alcoholics Anonymous* does say is "For us, to drink is to die." Pg. 78.

The only thing a Candidate needs to know is that they cannot continue on with their current behavior- they do not need to know what they think Recovery will be. They only need to know they cannot go on as they are.

## First Assignment

a Candidate is to write two case histories for people they know who have died in relapse. They will share those stories at the first meeting of the class. (See the Workbook, first assignment.)

## The Commitment

The basic commitment for the Candidate is to show up for all five sessions with a spiral notebook and two writing instruments. They also agree to do the homework assigned each week. Homework will begin as 10-15 minutes per day for each day between Classes, slightlet more in later Steps.

THE WORK is not to read and talk and rehash and intellectualize the Steps. They have heard it before.

The key is action.

It is THE WORK!

## Class ORGANIZATIONAL timetable

WEEK	WORK	PERSONNEL	NEED
-X	Organization	Producers	Is there a need in the local fellowship to address repeated relapse? Do you have a number of relapsers who would a) benefit from the class and b) are willing to do all five classes? Do you have people to serve as Mentors for the first round of classes? You can do this class with as few as one Mentor and one Participant. You can have a ratio of 1 Mentor to 3 Participants, but the 1:1 direct ratio is suggested.
-X	Location	Producers	A location will be needed that will be available for the six weeks of the workshop. This can be in someone's home, but if there are more than two Participants, a neutral site is suggested.  The location needs a flat surface to allow Mentors and Participants to write and chairs that they can sit in comfortably for a solid hour. Commit to clean your space after each session.  Print out, photocopy or purchase Work Book for Homework. Print out Class Notebook for Chairpersons.
-1	Mentors	Producers Mentors	Schedule an advance meeting to go over the class purpose, class script/pitch sheet, Mentor requirements, shared purpose and approach. This should be five (5) weeks where the potential Mentors do the work of the Participants they intend to help.
1	Class 1	Producers Mentors Participants	Each Participant introduces him or her self and gives the two bios of relapse losses; Match Mentors to Participants. Cover Steps Zero, One and Two Provide phone lists of all Mentors to all Participants. Assign Homework
2	Class 2	Producers Mentors Participants	Review Steps Zero thru Two; Review Homework Cover Steps Three and Four Assign Homework
3	Class 3	Producers Mentors Participants	Review Steps Zero thru Four; Review Homework Mentors and Participants set day and time for Fifth Step Cover Steps Five, Six and Seven Assign Homework
4	Class 4	Producers Mentors Participants	Review Steps Zero thru Seven; Review Homework Cover Steps Eight and Nine Assign Homework
5	Class 5	Producers Mentors Participants	Review Steps Zero thru Two; Review Homework Cover Steps Eight and Nine Explain the Take Away
6	Review	Producers Mentors Participants	Acquaint most recent Participants with Mentor role. Review how the five classes went. Review local concerns about the class content and make any changes necessary. Discuss need and/or schedule the next round of classes.



# CLASS FORMAT

**PASS OUT “RELAPSE”  
AND “THE TWELVE STEPS”  
TO BE READ.**

**CHAIR PERSON FOR THIS  
SESSION READS THE FORMAT  
AND CLASS SCRIPT OR  
USES PITCH POINTS  
(CLASSES 1-3).**

**PASS OUT RELAPSE and STEPS**  
at the beginning of each session

## **FORMAT**

### **Open with the Serenity Prayer**

My name is \_\_\_\_\_ and I am a \_\_\_\_\_. Welcome to the \_\_\_\_\_ class of our five-class series. In this class, we will take you through the 12-Steps. These classes are for people who have been unable to find lasting Recovery, who are in pattern of repeating Relapse, and offer them the direction for the Steps as originally presented during the sudden explosion of the membership in 1941. In the months after the publication of the SATURDAY EVENING POST article on Alcoholics Anonymous the membership exploded from a few hundred to several thousand members – too many for a Sponsor for each newcomer. The original class scripts developed in the fellowships of Cleveland, Chicago, Detroit, Little Rock, and Los Angeles. We have also drawn from panels and workshops around the country, plus several internet sources.

The modern fellowship has adopted many approaches and has included material from non-AA sources. This has been good enough to help many members fellowship to find long term sobriety. But with the members who have entered a repeating cycle of Relapse, these newer approaches are not appropriate. It is the purpose of this class to give each participant a short experience of working the Steps as a group, based on the older sources.

This class is not a substitute for your primary 12-Step Program. This is a short term effort to kickstart Recovery and to allow you to become involved with the new life which comes as the result of the Twelfth Steps - A Spiritual Awakening-which is a result of the serious house cleaning of the first nine Steps and which is sustained in Steps ten and eleven. We believe the Steps are living actions and a cohesive whole. We must work them separately with each Step building on the ones that have come before.

Once you have completed the full set of classes, you will be qualified to Mentor another member through the next round of these classes. A Mentor is not a Sponsor. A Mentor is someone who has gone through these classes and has the personal experience to help a newer person go through them as well.

### **Read Relapse Statement**

### **Read Steps for Relapse**

# Relapse

In modern recovery, many people have been taught that “Relapse Is A Normal Part of Recovery.” For some, this might be true. We have no problem with what keeps many alcoholics and addicts clean and sober.

But we are addressing repeated relapse. We who have Relapsed, and have been lucky enough to make it back to Recovery, had to admit that we watch people die as a result of Relapse. We know we were lucky to make it back.

Page 78 of the Big Book tells us that “with us, to drink is to die.” The same applies to Addicts. You must believe that “Relapse is Death.”

To live Clean and Sober for a while and then decide to pick up a drink again, with no substance in our bodies to influence our decision, is a clear example of ‘Insanity’.

Half measures avail us nothing. We have come to believe that God, a Higher Power, as we understand the concept, can do for us what we cannot do for ourselves. But will not do for us what we refuse to do.

Do the Work, you get the result.

The Work is in the Steps. This class presents the Twelve Steps in a direct, personal, and non-negotiable form. As the Big Book says, working these Steps is the beginning of “A Lifelong Process.”

By doing the Work, we build the foundation of a lasting, clean and sober life.

Do the Work, you get the result.

# The Twelve Steps

Regardless of our participation in other Twelve Step programs, we respect the original Twelve Steps as published in the book “Alcoholics Anonymous.” Each of us must claim all of our addictions and behaviors in our personal First Step if we are to experience lasting Recovery. As originally written, the Steps read:

1. We admitted we were powerless over alcohol — that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.



## Session One

# Class - Steps 0, 1 & 2

### Before the Class

Before Class: Choose a 'scribe' to write on the blackboard/whiteboard or to set up the projector, if that option is available. Write "Step Zero: This Crap Has Got To Stop!" at the top of the board. Beneath Step Zero add three bullet points: 1) Am I an alcoholic? / Am I an addict? 2) Do I need help? and 3) Am I willing to take certain actions to receive that help?

The Phone List: Set out a clipboard or a notebook to create a phone list for the mentors. During the first class, one mentor will make copies of the list for distribution at the end of the first session.

Read from the Format to begin.

### Relapse

You may hear "Relapse is a normal part of recovery." That is not from AA. It is from treatment centers for which your Relapse is a fresh infusion of cash. What was taught in old school AA is "Relapse = Death." We are sure the people we have known who died during Relapse thought they could try again tomorrow. You survived, this time. They did not. You have no right to expect a free ride back - again!

The first time was a gift, after that you work for it.

### **RELAPSE = DEATH**

This class series is based on the AA instructional meetings, said to have been started

in Cleveland, Ohio by Clarence S. in 1942 and held in other cities shortly after that. They provided a safe, structured environment in which newcomers learn the principles, take the Steps, and have spiritual experiences.

It is the purpose of this class to provide you with a focused re-statement of the Twelve Steps and the individual actions required to "work" those Steps. This is the "work" you have heard since your first exposure to our Program:

### **"DO THE WORK AND YOU GET THE RESULT"**

The book, "Alcoholics Anonymous", is the original textbook for recovery. We will be using it extensively during these sessions.

So that we can complete each class within an hour and still provide ample time for questions, please write down anything that you do not understand or need clarified and save it until the end of the session. Questions can be asked at that time.

To repeat, write down questions as they rise and we can look at them at the end of this session.

In order for this process to work during the next four weeks, certain guidelines will need to be followed by the relapser (or the person going through the Steps) and for the Mentor.

- 1 Your primary obligation to this class is to be here every week for the next three weeks.

- 2 We are here to take the actions that the Big Book prescribes, not just to study the book. If you take the Steps as described in the Big Book, you will recover from alcoholism.
- 3 If we are to find release from a haunted past, we must be as honest as we have never been before. We must be willing to write down the words that could make the paper catch fire - write the things we swore we would take to the grave. That's why the 5th Step will not be taken in class but should be completed between the second and third weeks.
- 4 Mentors from this class should call or visit with those going through the actions of the steps frequently, to see how he or she is doing and to offer encouragement and assistance through the work. Make use of the phone list this meeting offers. Copies of this phone list will be given to you at the end of the class.

Let's start this session by turning to the Forward of the Big Book which is on Roman numeral page 13 (xiii). If you are not using the Fourth Edition of the Big Book, the numbering will be different in your copy. This is from the Introduction to the First Edition:

*"We, of Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body. To show other alcoholics precisely how we have recovered is the main purpose of this book."*

This was the stated purpose of the book - to share the first process in history that worked for alcoholics of our type. It also works for addicts and dozens of others man-

ifestations of the disease which drives us to find a way to relieve the isolation, fear, and loneliness of our reality.

So, let's begin.

We do not find Recovery because we want it, because we work for it (for a while), nor because we earn it with our labors. Recovery is a gift.

And we must remain grateful.

## Sharing Case Histories

Share your two case histories of people you know that died from drugs and/or alcohol. Don't read what you have written - that was to help you focus on someone other than yourself. Tell us about them. Who were they? Who were they to you? How did they die? What did they leave?

## Your Most Recent Relapse

In this class we are going to look at your previous "working" of the program, identify the way it needs to be done for long term Recovery, and we are going to take you through that process.

Unlike raw newcomers, you have had previous experience with Program, Steps and Fellowship. We need to detail exactly where you made your Relapse possible.

One Page 4 of your workbook, there is a list of the elements of ongoing Recovery. Let's go through that list to see what you had been doing that you stopped doing, or things you wanted people to believe you were doing but were, in fact, NOT doing.

## Consider these questions:

How long was your previous sobriety/  
clean time?



How long was this relapse?

How far had you gone with your Step work?

Prior to your relapse, which of following were you doing? (Check all you were doing before relapse)

Attending Regular Home Group

Attending Regular schedule of meetings

Speaker Meeting

Literature Study

Closed Discussion Meeting

Keeping Regular Contact with Sponsor

Daily

Weekly

Taking Daily 10th Step (Monitor on-going

behavior)

Periodically Reviewing 10th Step

Taking Daily 11th Step (Prayer Meditation on progress and correction)

Committing to Regular Service (Home Group or other)

If you stopped doing these, how long after you stopped doing the actions required to maintain recovery did you Relapse?

Another part of your homework is to fill in that section on Page 4 and share it with your Mentor.

There is a starting point – “hitting bottom” – which some of us have started to call Step Zero.

## Step Zero

### *This Crap Has Got to Stop!*

When an alcoholic or an addict realizes that their behavior cannot continue, that the constant jackpots in which they find themselves come faster and faster, they come to the personal admission that they cannot continue the way they have been going.

For some, this may come after entering our 12-Step Program, and only after several relapses. There are those who get and remain sober after their first meeting - it can be done. But for those who relapse, the struggle from Step Zero to Step One can be long and tragic. Part of that journey is described in the beginning of Chapter Three: More About Alcoholism.

When these returnees become willing to take Step One they can begin their real Recovery.

Regardless of how far down we have gone, we found ourselves at the lowest point we had yet reached in our lives. We knew there was worse waiting for us, if we continued, but still we could not stop.

The questions arise and we need to ask them.

Please stand and answer Yes or No to each question.

**Are you an alcoholic? Are you an addict?**

**Do you need help?**

Are you willing to take the actions required to receive that help?

Be Seated

## Step One

*We admitted we were powerless over alcohol — that our lives had become unmanageable.*

In other Programs this step specifies a substance or behavior other than alcohol. From this point on, our focus is supposed to be on Recovery, although our personal work requires we revisit our disease to understand where we can learn and change.

You must make the declaration of the First Step from your new willingness to do whatever it takes to find and sustain your Recovery.

Go to the 4th paragraph on the page xxvi (Roman numeral 26)... and Dr. Silkworth describes the common drinking cycle of an alcoholic, specifically, and begins to describe the second factor of the alcoholic illness. He describes the mental state of the alcoholic before we pick up the first drink:

*“Men and women drink essentially because they like the effect produced by alcohol. The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the false. To them, their alcoholic life seems the only normal one. They are restless, irritable and discontented, unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks—drinks which they see others taking with impunity. After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops, they pass through the well-known stages of a spree, emerging remorseful, with a firm resolution not to drink again. This is repeated over and*

*over, and unless this person can experience an entire psychic change there is very little hope of his recovery.”*

And Bill Wilson, on page 8 of our book, writes:

*“No words can tell of the loneliness and despair I found in that bitter morass of self-pity. Quicksand stretched around me in all directions. I had met my match. I had been overwhelmed. Alcohol was my master.”*

Surrender is essential in order to recover. The first 51 pages of the Big Book are devoted to the first part of the surrender process – to admit we have a problem. Read through these pages to find your illness of alcoholism. There will be a quiz.

For our purpose we assume that, as relapsers, you have been through the opening material of the book over and over again. We need to do something different.

First we need to define the exact nature of our problem.

We have a physical condition which is both the result of a personal allergy to alcohol and drugs to which we became addicted. This allergy drives us to seek more. In the end, we could not live up to our own good intentions. We suffered and those around us suffered.

But we kept on, knowing we could not continue as we had been, unable to make a permanent change.

It was hell, living in conflict between pain and escape until we lost all contact with what could be called healthy or normal.

That is all that is needed to get started. We need to admit to our condition and the result.

But we like to argue.

On page 30, the Big Book tells us exactly what we have to do to make the admission that we're real alcoholics / addicts.

*"We learned that we had to fully concede to our innermost selves that we were alcoholics. This is the first step in recovery. The delusion that we are like other people, or presently may be, has to be smashed."*

In order to smash the delusion that we're not alcoholics, or addicts or whatever, I'm going to ask each of you to answer a simple question, "Are you ready to concede to your innermost self you are powerless over your personal manifestation of this spiritual disease?" In other words, "Are you an alcoholic?" "Are you an addict?" All that is required is a Yes or No answer.

Please stand.

**"Are you an alcoholic/addict or both?" Yes or No?**

[Ask each person the question]

Please be seated.

That is the admission. That is the first half of the first Step. You just took an action.

## Congratulations.

Now, let's look at the details of that action.

On Page 44, the book reads:

*"If, when you honestly want to, you find you cannot quit entirely, or if when drinking, you have little control over the amount you take, you are probably*

*alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer."*

I will ask a couple questions to each person who wants to take the first Step, out loud, with us.

Please stand.

**Do you have the symptoms of the physical allergy? This means do you develop physical resistance which requires more to get the same effect.**

**Do you have the physical allergy?  
Yes or No?**

[Ask each person the questions.]

Please be seated.

Now, the Mental Obsession.

This means that once you start, you quickly become focused on having enough, having more, getting more, doing whatever it takes to not run out.

Again. Please Stand.

**Do you have the mental obsession?  
Yes or No?**

[Ask each person the question]

Please be seated.

## The Spiritual Malady

Let's take a look at a third factor involved in the 1st Step – the spiritual malady. Rather than go to some philosophical discussion, let's see how this plays out in the second part of the first step: - "... - that our lives had become unmanageable":

Now, back into the book.

Turn to page 52, and look in the second paragraph for symptoms of the spiritual malady or as this paragraph describes them as bedevilments, which means to be tortured or tormented. As I read them, ask yourself if the questions are true for you - in the past or currently. If you have questions, add them to your personal list of questions to discuss with your Mentor.

- 1) *We were having trouble with personal relationships (and we include ourselves here). Does that apply to you?*
- 2) *We couldn't control our emotional natures. Does that apply?*
- 3) *We were prey to misery and depression. Does that apply?*
- 4) *We couldn't make a living. Does that apply?*
- 5) *We had a feeling of uselessness. Does that apply?*
- 6) *We were full of fear. Does that apply?*
- 7) *We were unhappy. Does that apply?*
- 8) *We couldn't seem to be of real help to other people. Does that apply?*

Let's do the work, do the action, again.

Please stand.

**“Is your life unmanageable, as described in this passage, all or in part?” Yes or No?**

Please be seated.

## Good News and Bad News

I have good news and bad news. If you said yes to being an alcoholic/addict, and you said yes and just agreed that your life was unmanageable as described in the Bedevilments, you have just worked the First Step. All three parts.

The bad news is - that's the good news. If you are an alcoholic or an addict, there is a reason that you have experienced the decline, the suffering, the shame, the repeated problems that you have experienced. It is a disease with physical, mental and spiritual causes, and with physical, mental and spiritual solutions.

## Promises in the Big Book

One of the first promises in the Big Book – and there are many – is: *‘There Is A Solution.’*

A copy of the promises from the Big Book have been included in your Workbook as support for your new effort. Reading these are not ‘homework’ - they are for you to refer to as you feel the need.

## More Good News

If you are not convinced you are an alcoholic, or an addict or that your life is unmanageable, please let us know. Your “Mentor” or “spiritual advisor” or one of the members of this group will be willing to spend time with you this week to discuss your reservations.

More good news: You have a chance to NEVER have to go back to that life! You NEVER have to pick up a drink or a drug again!

If you qualified through the First Step, we believe you are suffering from a malady which only spiritual experience (or awakening) will conquer.

Do not think that this admission and statement is enough to effect the promised solution. There is work to do.

## Your Brain Is Not Your Friend

Many people have taken that admission and made things worse for themselves and

those around them. They starting thinking about how they want it to work, and they are using the same unhealthy brain that got them into this situation. They have fallen victim to the old faith of their powerful brains – they try to use their brains to fix their lives.

## Step Two

*Came to believe that a Power greater than ourselves could restore us to sanity.*

Now that we have admitted we are alcoholics, let's look at what we have to do in order to recover. Just in case we're not convinced that we need a Power Greater than ourselves, the authors of the Big Book wrote this statement as the last paragraph of Chapter 3, "More About Alcoholism". On page 43, last paragraph, the book states:

"Once more: The alcoholic at certain times has no effective mental defense against the first drink. Except in a few cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power."

Let's dispel a myth that's quite often heard in the meeting rooms of Alcoholics Anonymous. Many well intentioned people make the statement... "When I feel like drinking, I remember where I came from... I think the drink through and I keep my memory fresh." Well, that's good advice provided we have a mental defense against drinking.

To say we don't have a mental defense against the first one implies that sometimes we might have a mental defense. So, sometimes we might be able to remember where we come from... sometimes we might be able to think the drink through... sometimes we might be able to keep our memory fresh.

Remember, your brain is not your friend. But you are about to find many friends, those in the Fellowship and a new connection to a loving Higher Power, however you will come to define that term.

Let's move into Step Two.

BUT, the scary thing is, we don't know when that "sometime" will be. And if we knew when we were going to have the mental defense, then we wouldn't be truly powerless over alcohol, would we?

So, what this paragraph is telling us is that in order for us not to drink alcohol, we must have a Power "greater than ourselves." That Power will provide our defense and keep us safe and protected from alcohol – guaranteed ... of course, only if we take certain steps.

So, since we've admitted that we're powerless and we have a need to find a Power, let's proceed to the Second Step.

Chapter 4, "We Agnostics" gives us a lot of information and direction for us to take Step Two.

Back on page 44, in the second paragraph, the book told us that we have only two alternatives:

*to be doomed to an alcoholic death... or  
to live on a spiritual basis.*

To give us a basis for taking the Second Step we're going to cover three main points.

On pages 46 and 47 the book gives us certain instructions for the second step:



*We have to lay aside prejudice*

*We have to express a willingness to believe*

*We have to find our own conception of "God"*

We have to admit the possible existence of that Power

We have to honestly seek that Power

So, if we've met these requirements, let's look at the question on page 47, -second paragraph:

*"We needed to ask ourselves but one short question. "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?" As soon as a man can say that he does believe, or is willing to believe, we emphatically assure him that he is on his way. It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built."*

Let us say something about "restore us to sanity." It is a common comment saying that "insanity is doing the same thing over and over, expecting a different result." That is not insanity - that is stupid. Insanity is knowing exactly what will happen and doing it anyway! Some of us find, when seriously examining our lives through an Inventory, that we have never been sane. It is then that we come to believe that a power greater than ourselves can deliver us to sanity.

Please stand.

I'm going to ask you the following questions. Please answer Yes or No.

**"Do you now believe, or are you even willing to believe, that there**

**is a Power greater than yourself?"  
Yes or No?**

**"Do you believe that this Power Greater than Yourself can restore you to Sanity, or deliver you to Sanity for the first time?" Yes or No?**

[Have each person answer the question.]

Please be seated.

That is Step Two. Congratulations. As the book says, *"You are on your way."*

Now that we 1) believe or are willing to believe and 2) we have our own conception of God, we have to consider the proposition that many people call "the Second Step Choice." It's on page 53 in the second paragraph:

When we became alcoholics, crushed by a self-imposed crisis we could not postpone or evade, we had to fearlessly face the proposition that either God is everything or else He is nothing. God either is or He isn't. What was our choice to be?"

Now we can move forward.

## Mentors

Before we close, who in this group is qualified to serve as a Mentor to guide others through the next three weeks of class? This means each person volunteering as Mentor has gone thru a previous cycle of these classes.[Confirm Mentors have gone through class] We would like each Mentor to address Relapse one on one, but may need to ask Mentors to help two people until we have enough Mentors to achieve the goal of one on one. Mentors, is there anyone here with whom you have history and are willing to Mentor? [Confirm] Who still needs a Mentor? [Match

remaining.] Stay and talk with your Mentor when we close.

Please review what we've covered during this past hour and if you have any questions during the next week ask someone who's gone through the work before..

Remember, you can put your name on the phone list and it will be available for next week so we can begin to call and support each other during our journey through the 12 Steps. Thank you for being here and may the God of your understanding bless your work.

We'll close with the Lord's Prayer.

## Class Closing

At the end of class, confirm the 'homework' for this week.

Suggest the homework be done as assigned - specifically 10-15 minutes per day.

Read this statement, or phrase it in your own words for the Participants.

*"I advise you all not to put off the homework to do in one big, dramatic session just before the next class. We are learning to change, and one of the things that makes that easy is to just do today's work today. Ten to fifteen minutes per day does not sound like much, but you can accomplish a lot in that amount of time."*

- Confirm the next session's day and time.
- Announce the Mentors will be available for discussion after the class.
- Confirm that everyone has the Phone List.
- Invite Participants to join you in a moment of silence and a closing prayer.

## About Pitch Points

If you are a member of your `12-Step Recovery fellowship, with years clean and sober, you may have developed your own way of addressing the points we want to cover in the class.

For session 1, 2 and 3 we have provided a pitch point guide to make sure you cover the material we consider vital to each class.

Sessions 4 and 5 are more structured and do not have the Pitch Points - you do not have to read every line to the group, but make sure all of the quotes from the Big Book or the 12 & 12 are included in your presentation.

As “Chairperson” it will be your choice to use the script or the Pitch Points. The important thing is to cover all of the material intended for that class.



## Session One

# Pitch Points - Steps 0, 1 & 2

THE LIE - **“Relapse is a Normal Part of Recovery”**

SHARE BIOS

60-90 seconds per bio, no competition.

THE PURPOSE

We are trying to keep you OFF the damn wall!

YOUR MOST RECENT RELAPSE

How long was your previous sobriety/clean time? How long was this relapse?

How far had you gone with your Step work?

Prior to your relapse, which of following were you doing? (Check all you were doing before relapse)

Attend Regular Home Group

Attend Regular schedule of meetings

Speaker Meeting,

Discussion

Newcomer

Regular Contact with Sponsor

Daily 10th Step (Monitor on-going behavior) Periodic 10th Step Review

Daily 11th Step (Prayer Meditation on progress and correction)

Regular Service commitment (Home Group or other)

You stopped doing what works - and it stopped working.

WHY ARE YOU SURPRISED!!

STEP ZERO - “THIS (STUFF) HAS GOT TO STOP!!”

Stand up.

**Who has reached step zero?**

Answer the question. Sit down.

STEP ONE - Read it.

“WE” - not “YOU”. You have already seen what YOU can get with your magnificent brain. “WE” you have to become part of US. Alone, we all die drunk, stoned and in psychotic misery.

PHYSICAL ALLERGY - You’ve already been told about that. Increasing tolerance, requires increasing doses;- can be stopped but cannot be maintained in lower levels. Abstinence for this kind of physical response.

ALCOHOLIC / ADDICTIVE BRAIN - Processes differently, IS different. Hawaii PET scans - the BRAINSTORM. A whole new way of thinking must be found.

SPIRITUAL PROBLEM - Spiritual poverty. Isolation. The worship of Brain (if not mine, someone else’s). Spirit is defined as “Non Physical” - soul, spirit, life, whatever. Animals don’t worry about the future. We drag the worst of the past with us AND obsess/fear the future.

POWERLESS - Page 52, the “Bedevilments”.

IS THIS US? IS THIS ME?

If you are alcoholic there is a reason you have gone where you have gone, done what you have done and if we admit to the real problem - what Dr. Bob called "Soul Sickness" - we can find a way out.

Stand up. Answer the question. Sit down.

**HAVE YOU ADMITTED TO  
YOUR INNERMOST SELF  
THAT YOU ARE AN ALCO-  
HOLIC/ADDICT?**

**IS YOUR LIFE UNMANAGABLE  
BY YOU? DO YOU HAVE EVIDENCE  
OF BOTH? STEP TWO  
- READ IT.**

NON-PHYSICAL REALITY

**GREATER THAN YOURSELF AL-  
TERNATIVES TO "GOD" BUT  
"GOD"? ????**

**GROUP OF DRUNKS** - Use the fellowship of AA as a starting higher power.

Explore your original religion for ways you can find new value and truth.

Explore a new religion or practice for what you can follow and believe in.

**DO YOU BELIEVE, OR ARE  
YOU WILLING TO BELIEVE,  
THAT A POWER GREATER  
THAN YOURSELF CAN RE-  
STORE YOU TO SANITY? IF  
NOT, ARE YOU WILLING TO  
BE WILLING?**

Stand up. Answer the question. Sit down.

**MENTOR NUMBERS TO EVERY-  
ONE**

**HOMEWORK** - 6 Sheets, one for each day, commit to 10-15 minutes per day.

**DO NOT** procrastinate to build a big, dramatic last minute effort.

**Closing Prayer**

## Session Two

# Class - Steps 3 and 4

### READ FROM FORMAT REVIEW

Please stand. Answer yes or no to each question:

**DO YOU STILL BELIEVE, TO YOUR INNERMOST CORE, THAT YOU ARE AN ALCOHOLIC/ADDICT, with everything that that entails. Step One.**

**DO YOU BELIEVE, OR ARE YOU WILLING TO BELIEVE, OR ARE YOU WILLING TO BECOME WILLING TO BELIEVE, THAT A POWER GREATER THAN YOURSELF CAN RESTORE YOU TO SANITY, OR DELIVER YOU TO SANITY FOR THE FIRST TIME? Step Two.**

### Step Three

*Made a decision to turn our will and our lives over to the care of God as we understood Him.*

Let's clarify a couple of words in the Third Step that confuse some of us.

First, the word "decision" implies that action will follow. We're all familiar, I'm sure, with the story of the three frogs on a log... one frog decides to jump off... How many frogs are left on the log? ... Three. The one frog only decided to jump. He didn't take any action.

Secondly, let's look at the words... our will and our lives. What is my will? And how can we turn our lives over to something? Well, my will is my thinking and my life is no more than an accumulation of my actions.

Let's reread the step using these new words.

*"We're going to decide to turn our thoughts and our actions over to God, as we understand Him."*

Easier to understand now? Let's add the word 'really' after that statement. Really. We mean it. We mean exactly what those words say.

Let's begin the reading of Step 3 on page 60 after the ABCs:

*"Being convinced, we were at Step Three, which is that we decided to turn our will [our thinking] and our life [our actions] over to God as we understood Him. Just what do we mean by that, and just what do we do?"*

Well, there are more requirements to be met. Be sure to read pages 60 through 62 during the next week. Unfortunately, we don't have time to read them together, now. Basically, the book tells us the requirements of the Third Step are:

- I have to be convinced that my life, run on my own self-will, can hardly be a success.
- I have to quit trying to run my life and self-will. I have to quit playing God. Why? It doesn't work.
- I have to "let God be God" and let "Him" run my life.

Really. Now we're ready to make our Third Step decision together. In the next paragraph they tell us what our decision is to be:

*"This is the how and the why of it. First of all, we had to quit playing God. [Why?] It didn't work. Next, we decided that hereafter in this drama of life, God was going to be our Director. He is the Principal; we are His agents. He is the Father, and we are His children. Most good ideas are simple, and this concept was the keystone of the new and triumphant arch through which we passed to freedom."*

Really!

This means:

- We have to quit playing God.
- We decide God is going to Direct us.
- We decide to let God be the Boss.
- We decide that God is the Father, and we're his kids.

Sometimes at this point people object. They say they NEVER thought they were God, and did not play God.

Really?

Our brains are not our friend and it deceives us. We suffered from the "If Only" s - "If only that cop hadn't been there..." "If only he/ she hadn't found out..." "If only my

family was richer" – or whatever – and every time we did that bit of letting our brains tell us what would be "better", we were deciding we knew better than whatever "Higher Power" or "God" you can understand, had decided it should be.

We had to give that up. ‘

Really!

The Higher Power of our own brain, or someone else's brain, had failed us. Over and over, and we had to live on this new basis. Our judgment had failed us.

We needed a new basis to change our life.

### THE THIRD STEP PRAYER

*"We were now at Step Three. Many of us said to our Maker, as we understood Him:*

*"God, I offer myself to Thee—to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!" We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him."*

"Third Step Prayer" from the Big Book is a suggestion. Some people with serious sobriety, serious clean time, may have presented it to you as a ritual.

The original form of the Seventh Step began, *"Humbly, on our knees..."* But the original authors removed that phrase based on the group conscience that resulted in the book we know.

The prayer they present is not a magic

chant - you do not get to tell God what to do for you because you said the magic words. You must say the prayer, but in your own words. Remember, in the following paragraph on Page 63 the book says:

*“The wording was, of course, quite optional so long as we expressed the idea, voicing it without reservation. This was only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, was felt at once.”*

Now, with all of this said, we need to get to the meat of Third Step. As you may have heard “making a decision” means nothing until it is followed with the commitment to take actions.

As part of your homework, you will write out the prayer - the printed prayer, or the prayer in your own words. This is not presented to as a suggestion. This is the lynch pin on which the rest of your Recovery will be based.

Really!

There are reasons for this decision and subsequent action in the first paragraph of page 63:

*“When we sincerely took such a position, all sorts of remarkable things followed.*

*We had a new Employer. Being all powerful, He provided what we needed, if we kept close to Him and performed His work well. Established on such a footing we became less and less interested in ourselves, our little plans and designs. More and more we became interested in seeing what we could contribute to life. As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, as we became conscious of His presence, we began to lose our fear of today, tomorrow or the hereafter. We were reborn.”*

THAT is Step Three. Congratulations.

So, using whatever expression of this commitment that you have decided, it is time to ask the real question.

Please Stand and answer each questions, Yes or No.

**Do you now commit to do the  
Work of the Steps?**

**All of them?**

**Really?**

ASK EACH PERSON Please be seated.

THAT is Step Three. Congratulations.



## Step Four

### *Made a searching and fearless moral inventory of ourselves.*

Welcome to Step Four as outlined in the book *“Alcoholics Anonymous”*. Last week we took Steps One, Two, and Three together in class. If there is anyone here who didn’t have the opportunity to take the first three steps with us, then please raise your hand and see

one of the Mentors before leaving today. Let’s say the Third Step Prayer TOGETHER, as we did last week, to reconfirm our Third Step decision:

Now we can move on to Step 4.

### The Two Page Spread

Name	Why on the list (19 words <u>MAXIMUM</u> )	Affects my ...
Mr. Brown	His attention to my wife; told my wife about my mistress; Brown may get my job at the office.	Sex relations, self-esteem (fear) Security
Mrs. Jones	She’s a nut - snubbed me. She committed her husband for drinking, he’s my friend. She’s a gossip.	Personal relationships, self-esteem (fear)
Employer (Name)	Unreasonable - Unjust - Overbearing. Threatens to fire me for dinking and padding my expense account.	Selfesteem (fear) , security
Wife (Name)	Misunderstand and nags. Likes Brown. Wants house put in her name.	Pride - Personal sex relations Security (fear)
Ms. Mary (1st Grade)	Made fun of my voice in front of the class.	Pride, self-esteem, relationships with classmates.
Becky	Laughed at me in front of my friends in cafeteria. Gave me the nickname “Squirrely”	Pride, self-esteem, relationship with my friends.
Cousin Ralph	Had better toys than me, wouldn’t share them or let me take any home.	Greed, Pride, Envy, felt I did not deserve nice toys.
Dr. Phiro	Told my parents about my test results before telling me,	Pride, fear, how my parents

At the bottom of page 63, the “Big Book” tells us what we do now that we’ve made a decision to proceed:

*“Next we launched out on a course of vigorous action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision was vital and a crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions.”*

Please note the book says next and at once. This means we take the Fourth Step immediately after The Third Step. We must get rid of those things which have been blocking us off from God or else.

What are these causes and conditions? Well, the “Big Book” uses different words whose meanings are the same: “damaged or unsalable goods”, “flaws in our make-up”, “defects of character”, “shortcomings”, and even “wrongs”. All of these block us off from God.

The Big Book compares a personal inventory to a business inventory on page 64:

*“Therefore, we started upon a personal inventory. This was Step Four. A business which takes no regular inventory usually goes broke. Taking commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. One object is to disclose damaged or unsalable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.”*

So, we are going to discover what had blocked us off from the Sunlight of the Spirit. The Big Book shows us exactly what we do in our Fourth Step inventory:

*“We did exactly the same thing with our lives. We took stock honestly. First, we searched out the flaws in our make-up which caused our failure. Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations.”*

Those manifestations include our resentments, our fears, and our conduct with emphasis on our sex lives. We provide a Guide for you as support for this week’s homework. We’re going to read the directions from the Big Book, and use them with the guide booklet.

We’re going to take the Fourth Step the way the Big Book prescribes. The Fourth Step is not difficult nor should it be a tedious process. In seven pages, the “Big Book” gives us precise instructions on how to make a good beginning on facing and getting rid of the obstacles in our path.

The first manifestation of “self” we’re going to look at is our resentments. On page 64, the book says:

*“Resentment is the “number one” offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick. When the spiritual malady is overcome, we straighten out mentally and physically.”*

The “Little Big Book Dictionary” gives the following definition for resentment: “a persistent feeling of ill will and suppressed anger caused by a sense of an injustice, injury, offense, or wrong done. To resent means to ‘feel again’.

Let’s look at the step-by-step, column-by-column procedure the “Big Book” gives for writing our resentments. At the bottom of page 64 we see:

*“In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry.”*

That is the first column of our resentment inventory. Let us transfer a couple names to the first column of the inventory sheet on pages 4 and 5 of the guide booklet, which is a sample to use in class. Please use the sheet on pages 6 and 7 to make additional copies for yourselves during the next week.

Take three minutes now to write down the two biggest resentments we have.

**[SET TIMER FOR THREE MINUTES, WRITE WITH THEM - IF YOUR CLASS USES A BLACK/GREEN/WHITEBOARD, WRITE ON THE BOARD SO IT CAN BE SEEN.]**

The Second column is “The cause”, second instruction, also on page 64:

Let's take three minutes to write out why that name is on our list.

**[SET TIMER FOR THREE MINUTES, WRITE WITH THEM]**

*"We asked ourselves why we were angry."*

*"Why am I resentful, "burned up" or sore at? What did they do to make me angry? List all the resentments you have for each name. You could have more than one resentment toward a person."*

Write on board until the timer sounds.

In the Third column: "Affects My", third instruction, on pages 64 and 65:

*"In most cases it was found that our self-esteem (1), our pocketbooks (2), our ambitions (3), our personal relationships (4), (including sex) (5) were hurt or threatened."*

Also on page 65, the "Big Book" further says:

*"On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security (6), our ambitions, our personal, or sex relations, which had been interfered with?"*

Also on page 65 in the example we get pride (7). Those are the seven areas of "self" that are affected by resentments.

[Set timer for three minutes, write with them - if you use a board CLASS LEADER WRITES on the board where it can be seen.]

Our self-esteem is how we view ourselves. Our pride is how we think others view us. Our ambitions are our plans for the future. And our emotional security is our general sense of personal well-being.

When the first three columns are complete, the "Big Book" authors tell us to pray for the people we resent. Why? We need to rid ourselves of these resentments. And why would we want to be free of resentments? Shouldn't we justifiably be angry with these people? Don't we have a right to be "burned up?" Well, let's see what the book says on page 66:

*"It is plain that a life which includes deep resentment leads only to futility and unhappiness. To the precise extent that we permit these, do we squander the hours that might have been worthwhile. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of resentment is infinitely grave. We found that it is fatal. For when harboring such feeling we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again. And with us, to drink is to die."*

Simple, isn't it? If we continue to hold on to resentments we will drink again.

How do we get "free of anger"? "First, the 'Big Book' asks us to turn back to our list because it holds the key to our future. It tells us to look at it from an entirely different angle."

On page 66, we see the following:

*"This was our course: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too."*

We use prayer to rid ourselves of resentments.



## Prayer:

*"We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, 'This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done.'"*

Let's now look at the fourth column on our resentment inventory sheets and read the directions that are on page 67:

*"Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other man's. When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight."*

What's the exact nature of our wrongs? We look at our part to see how we got it started.

So let's try looking at it from an entirely different angle. What did we ourselves do? What's our part, totally disregarding the other person?

Any questions up to this point?

Now let's look at our fears. On page 67 we see:

Notice that the word "fear" is bracketed alongside the difficulties with Mr. Brown, Mrs. Jones, the employer, and the wife. This

short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling?

On page 68, the Big Book says:

*"...fear ought to be classed with stealing. It seems to cause more trouble."*

Fear is a thief! It robs me from my relationship with God.

Here are instructions for the fear inventory, found on page 68:

We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them. Wasn't it because self-reliance failed us? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse.

When you do your fear inventory next week, take all the fears from the fourth column of your resentment inventory and copy them to the first column of the Fear Inventory sheet on page

10 because "we put them on paper, even though we had no resentment in connection with them." We'll be using page 9 of the guide to get us started in class. Check off any fears we have that are listed on the "Fear Inventory Prompt Sheet" on page 8 of the guide. [Give the class some time to go down the checklist themselves.] Use the spaces provided to list any fears that you have that aren't on the prompt sheet.

List a few fears in column 1, “I’m fearful of...”

on your sample fear inventory on page 9.

[TIME PERMITTING, GUIDE THE CLASS THROUGH THE TWO-COLUMN FEAR INVENTORY. REMIND THEM TO MAKE ADDITIONAL COPIES OF THE “FEAR INVENTORY” SHEET ON PAGE 10.]

How shall we be rid of fear? [PAUSE FOR A RESPONSE] Take a guess. Yes, through prayer!

On Page 68 we see:

*“We never apologize for God. Instead we let Him demonstrate, through us, what He can do.”*

*“We ask Him to remove our fear and direct our attention to what He would have us be.”*

The results are in the next sentence:

*At once, we commence to outgrow fear.*

Fear does not go away, never to return. We can outgrow fear. We outgrow fear through prayer, since we’re asking God to direct us toward his will - to do his work - to do his bidding.

And the miracle is it works!

*“Now about sex.” Continuing on page 68 the Big Book states “many of us needed an overhauling” in this area of our lives, and says on page 69 that “we all have sex problems and we’d hardly be human if we didn’t.” The question is “What can we do about them?”*

Well, the “Big Book” tells us to review our own conduct over the past years. Therefore,

we will begin our third and final inventory.

Turn to the directions in your Work Book. Begin to list all the people you’ve had relations with over the years. Once you’ve listed all the names, then put a check mark in column two if you harmed these people through your sex conduct, in another way (excluding sex), or no harm at all.

Once this list is completed, you will transfer the names of the people you’ve harmed to the “Review of Conduct” Inventory on pages 12 and 13 of the guide. The “Review of Conduct” Inventory is a four-column inventory similar to the resentment inventory. In column 1 list the people you’ve hurt. In column 2 list what you did to hurt the person in column one. Also, list where you were at fault; where you had been selfish, dishonest, or inconsiderate. In column 3, list if you’ve unjustifiably aroused jealousy, suspicion, or bitterness. Then, in the fourth column list what you could have done instead. We shall use the fourth column as an ideal for the future.

Review pages 68, 69 and 70 with your Mentor and complete your inventory along with the rest of the resentment and fear inventories during the next week.

Let’s point out a couple other things in the sex conduct inventory.

Prayer:

*“We asked God to mold our ideals and help us to live up to them.”*

Further on page 69 we read:

*“Whatever our ideal turns out to be, we must be willing to grow toward it. We must be willing to make amends where we have done harm, provided that we do not*

*bring about still more harm in so doing. In other words, we treat sex as we would any other problem."*

Prayer:

In meditation, we ask God what we should do about each specific matter. The right answer will come, if we want it.

On page 70 there is this about sex:

*"We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing."*

*"If sex is very troublesome, we throw ourselves the harder into helping others. We think of their needs and work for them. This takes us out of ourselves. It quiets the imperious urge, when to yield would mean heartache."*

Use the spaces provided in the Homework Guide to come up with a sex ideal that you believe is how God wants you to be. This page of the guide also lists prayers that we should be saying while completing our

Fourth Step.

## CLASS CLOSING

At the end of class, confirm the 'homework' for this week.

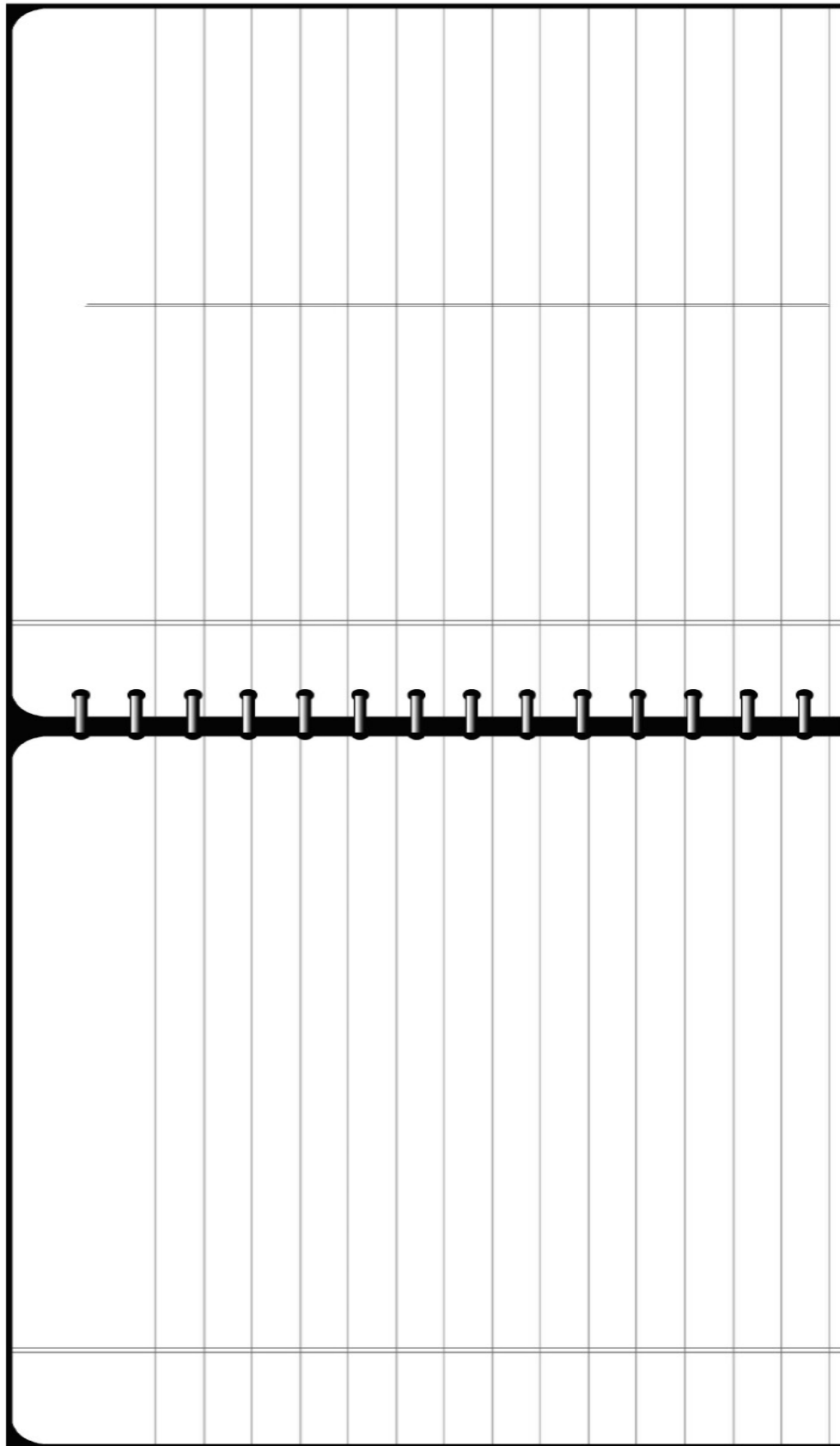
Suggest the homework be done as assigned - specifically 10-15 minutes per day. Read this statement, or phrase it in your own words for the Participants.

*"We advise them not to put off the homework to do in one big, dramatic session just before the next class. We are learning to change, and one of the things that makes that easy is to just do today's work today. Ten to fifteen minutes per day does not sound like much, but you can accomplish a lot in that amount of time."*

Confirm the next session day and time. Announce that the Mentors will be available for discussion after the class.

Confirm that everyone has the Phone List. Invite Participants to join you in a moment of silence and a closing prayer.

**THE FOLLOWING PAGES ARE SHEETS THAT CAN BE PRINTED AND SHARED WITH YOUR CLASS.**



Name	Why on the list (19 words MAXIMUM)	Affects my ...
Mr. Brown	His attention to my wife; told my wife about my mistress;;	Sex relations, self-esteem (fear)
	Brown may get my job at the office.	Security
Mrs. Jones	She's a nut - snubbed me. She committed her husband for drinking, he's my friend. She's a gossip.	Personal relationships, self-esteem (fear)
Employer	Unreasonable - Unjust - Overbearing. Threatens to fire me	Self-esteem (fear), security
(Name)	for dinking and padding my expense account.	
Wife	Misunderstand and nags. Likes Brown. Wants house put	Pride - Personal sex relations
(Name)	in her name.	Security (fear)
Ms. Mary	Made fun of my voice in front of the class.	Pride, self-esteem, relationships
(1st Grade)		with classmates.
Becky	Laughed at me in front of my friends in cafeteria. Gave me the nickname "Squirrelly"	Pride, self-esteem, relationship with my friends.



	<i>Assets</i>
	<i>Leadership</i>
	<i>Friendship</i>
	<i>Compassion</i>
	<i>Love</i>
	<i>Organization</i>
	<i>Desire to learn</i>
	<i>Nurturing</i>

## Session Two

# Pitch Points - Steps 3 & 4

### REVIEW - 0, 1 and 2

HOMEWORK - Did you do 10-15 minutes PER DAY? What did you learn?

THE PURPOSE - EVERY day, just a bit. One Hour to recovery

*- a meeting, service, prayer, meditation, reading.*

#### STEP THREE -

*run on my own self-will, can hardly be a success.*

I have to quit trying to run my life and self-will. I have to quit playing God. Why? It doesn't work.

I have to "let God be God" and let Him run my life.

### "I Never Played God."

Really?

Our brains are not our friends; they deceive us. Every time we suffered from the "If Onlys" - "If only that cop hadn't been there..." "If only he/she hadn't found out..." "If only my family was richer" - or whatever. Every time we did that bit of letting our brains tell us what would be "better", we were deciding we knew better than whatever "Higher Power" or "God" you can understand had decided it should be.

Real commitment is to complete the Program. Starting

NOW.

Are you committing to completing the twelve steps, all twelve? Really? Starting NOW?

Stand up. Answer the question. Sit down. The book says "IMMEDIATELY" or "AT ONCE". SO... STEP FOUR What do those words mean?

*- Method.*

*The Spiral Notebook*

*The 2 Page Spread*

*Left of the Left red Line - NAME*

*Right of the Left red line - Why are they on your list?*

*Draw a line down the center of the right hand page. Left of that line - EFFECT, or "What defect does this reveal?" or "What was my part?"*

Right of the Line - DURING THE FIFTH! DO NOT FILL THIS IN YET. What should you have done?

What would a healthy person do if it came up again?

Did you do damage?

Aren't we wonderful to tell you all this?

Faith Without Works is Dead. So is Works without Faith.

DO IT. NOW.



## Resentment.

Re-sentiment (French). To feel again. NOT just anger and grudges, but ANYTHING you keep going over from the past that keeps you from the NOW. Daydreams of the future that keep you out of the NOW.

NOW.

NOW we will take 3 minutes. I will set a timer. For the next 3 minutes you will write in the left of the left red line column - WHO/WHAT are you putting on your Inventory?

**TIMER: 3 MINUTES.**

NOW, we will take 3 minutes. Go back up to the top and write WHY that name was put on your list. 19 word limit (see example on page 64).

**TIMER - 3 MINUTES**

NOW we will take 3 minutes for the column on the left side of the right page. What was your part? What defect does this reveal? Did you do damage?

**TIMER - 3 MINUTES**

Stand up. Answer the question. Sit down.

**MENTOR NUMBERS TO  
EVERYONE**

HOMEWORK - 6 Sheets, one for each day, commit to 10-15 minutes per day. In your homework this week you will do at least two pages. You can use this to dump the secrets that sent you back out. Going back out usually means there is something you don't want to feel, so you self medicated. It could have been fear, or inadequacy, or a secret that may be exposed.

Your homework breaks Steps Three and Four into 6 days. You MIGHT spend more than ten minutes on your writing. We suggest you talk to your sponsor about this mini-inventory.

Right now this is the NIKE step - "JUST DO IT"!!

DO NOT procrastinate to build a big, dramatic last minute effort. Any real inventory using this method takes two weeks and two days, or two months and two days, or as long as you procrastinate, plus two real days of work putting it on paper.

PRAYER and JUST DO IT.



## Sessions Three

# Class - Steps 5, 6 & 7

Before this class, have copies of relapse inventory booklet/pages to distribute at the end of the class. Use the whiteboard to create the image of a spiral bound notebook two page spread for use during the class.

Read from the Format to begin.

## Review

Zero, One, Two, Three, and Four

Please Stand. Answer yes or no to each question:

**DO YOU STILL BELIEVE,  
TO YOUR INNER MUST  
CORE, THAT YOU ARE  
AN ALCOHOLIC/ADDICT,  
WITH EVERYTHING THAT  
ENTAILS. STEP ONE.**

**DO YOU STILL BELIEVE,  
OR ARE WILLING TO BE-  
LIEVE, THAT A POWER  
GREATER THAN YOUR-  
SELF CAN RESTORE YOU**

## Step Five

*Admitted to God, to ourselves and to another human being the exact nature of our wrongs.*

Let's look at instructions for taking our 5th Step which we will share with our Mentors or spiritual advisors.

First a warning: it says on the first page (Page 72) of Chapter 6, "Into Action":

**TO SANITY, OR DELIVERY  
YOU TO SANITY FOR THE  
FIRST TIME? STEP TWO**

**HAVE YOU MADE THE  
DECISION TO TURN YOUR  
LIFE AND YOUR WILL,  
YOUR LIFE AND YOUR  
ACTIONS OVER TO THE  
CARE OF THIS HIGHER  
POWER, AS YOU UNDER-  
STAND IT. STEP THREE**

**HAVE YOU STARTED THE  
LIFELONG PROCESS OF  
INVENTORY AND RE-  
VIEW?**

Please be seated.

We want to let you know that this may be the longest of these classes, extending beyond our target of 60 minutes by 10 or 15 minutes.

Last week we covered the directions for making our 8th Step amends list and read the detailed instructions in the Big Book on how to complete our 9th Step Amends.

*"If we skip this vital step, we may not overcome drinking. Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they*

*have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program, they wondered why they fell. We think the reason is that they never completed their housecleaning. They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else all their life story."*

Here are a couple more points about the 5th Step.

*"We must be entirely honest with somebody if we expect to live long or happily in this world."*

*"Rightly and naturally, we think well before we choose the person or persons with whom to take this intimate and confidential step."*

*"Though we have no religious conception, we may still do well to talk with someone ordained by an established religion."*

*"...we search our acquaintance for a close-mouthed, understanding friend."*

*"It is important that he be able to keep a confidence; that he fully understand and approve what we are driving at; that he will not try to change our plan."*

*"When we decide who is to hear our story, we waste not time."*

*"We have a written inventory and we are prepared for a long talk."*

*"We explain to our partner what we are about to do and why we have to do it."*

*He should realize that we are engaged upon a life-and-death errand. Most people approached in this way will be glad to help; they will be honored by our confidence."*

*"We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past."*

After the 5th Step is complete, go to page 75 of the Big Book which gives us directions for what to do when "returning home".

*"Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. We thank God from the bottom of our heart that we know Him better. Taking this book down from our shelf we turn to the page which contains the twelve steps. Carefully reading the first five proposals we ask if we have omitted anything, for we are building an arch through which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimmed on the cement put into the foundation? Have we tried to make mortar without sand?"*

Write your answer these review questions in your notebook.

If you Mentor does not take you through Steps 6 and 7 after you complete your 5th and answered the questions on page 75, don't worry, we'll be taking Steps 6 and 7 in class next week.

[IF TIME PERMITS, READ THE LAST TWO PARAGRAPH OF CHAPTER 5. IF SHORT ON TIME, SKIP IT...]

We'll conclude this meeting with the last two paragraphs of the chapter 5.

*"If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can."*

In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him. If you have already made a decision [Step 3], and an inven-

tory of your grosser handicaps [Step 4], you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself."

Set up time to do a Fifth Step on your mini-Inventory after this class. Do it quickly - in the next few days. We must not drag our feet.

Make an arrangement with your Sponsor to do your FULL Inventory with your sponsor. Take action - the book does not say "We wait a few months to do the Steps" or "When we feel up to it." The book uses words like "Immediately" and "At once".

Action is the magic word. Really

Now, on to Step Six

## Step Six

*Were entirely ready to have God remove all these defects of character.*

The Sixth Step directions are on the top of page 76 in one paragraph. They simply state:

"We have emphasized willingness as being indispensable. Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all, everyone? If we still cling to something we will not let go, we ask God to help us be willing."

That's pretty simple, isn't it?

"This is the Step that separates the men from the boys." So declares a well-loved clergyman who happens to be one of A.A.'s greatest friends. He goes on to explain that any person capable of enough willingness and

honesty to try repeatedly Step Six on all his faults—without any reservations whatever—has indeed come a long way spiritually, and is therefore entitled to be called a man who is sincerely trying to grow in the image and likeness of his own Creator. (pg 63)

Don't read more into the Steps 6 and 7 than the early members of our fellowship wanted us to. They kept it really simple: Are you willing and ready to have God remove your character defects found in Step 4 and 5? Are you ready to ask God to remove your selfishness, dishonesty, resentment, fear, inconsiderateness and any other defects that may have come up when you took your 5th Step?

Let's move on.

## StepSeven

### *Humbly asked Him to remove our shortcomings.*

The book tells us to say the 7th Step Prayer. I'll read the prayer to you first, then for those who are ready to move forward, we'll say the prayer together.

*"When ready, we say something like this: My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen." We have then completed Step Seven."*

But when we have taken a square look at some of these defects, have discussed them with another, and have become willing to have them removed, our thinking about humility commences to have a wider meaning. By this time in all probability we have gained some measure of release from our more devastating handicaps. We enjoy moments in which there is something like real peace of mind. To those of us who have hitherto known only excitement, depression, or anxiety—in other words, to all of us—this newfound peace is a priceless gift. Something new indeed has been added. Where humility had formerly stood for a forced feeding on humble pie, it now begins to mean the nourishing ingredient which can give us serenity.

This improved perception of humility starts another revolutionary change in our outlook. Our eyes begin to open to the immense values which have come straight out of painful ego-puncturing. Until now, our lives have been largely devoted to running from pain and

problems. We fled from them as from a plague. We never wanted to deal with the fact of suffering. Escape via the bottle was always our solution. Character-building through suffering might be all right for saints, but it certainly didn't appeal to us.

Then, in A.A., we looked and listened. Everywhere we saw failure and misery transformed by humility into priceless assets. We heard story after story of how humility had brought strength out of weakness. In every case, pain had been the price of admission into a new life. But this admission price had purchased more than we expected. It brought a measure of humility, which we soon discovered to be a healer of pain. We began to fear pain less, and desire humility more than ever.

During this process of learning more about humility, the most profound result of all was the change in our attitude toward God. And this was true whether we had been believers or unbelievers. We began to get over the idea that the Higher Power was a sort of bush-league pinch hitter, to be called upon only in an emergency. The notion that we would still live our own lives, God helping a little now and then, began to evaporate. Many of us who had thought ourselves religious awoke to the limitations of this attitude. Refusing to place God first, we had deprived ourselves of His help. But now the words"

*"Of myself I am nothing, the Father doeth the works" began to carry bright promise and meaning.*

**[BEFORE SAYING THE PRAYER TOGETHER, ASK FOR A MOMENT OF QUI-**

## **ET TIME. THEN SAY THE PRAYER TOGETHER.]**

“My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen.”

According to the “Big Book” we have completed Step Seven.

The original writing of Step 7 said, “Humbly, on our knees, asked him to remove our shortcomings.” If you choose to say this prayer kneeling, please feel free to do so.

Now, it is time to clear away the wreckage of our past. We do this by making amends or restitution.

## **Class Closing**

At the end of class, confirm the ‘homework’ for this week.

Make your appointment to do your Mini-Fifth Step with your Mentor or Sponsor *immediately*.

Suggest the homework be done as assigned - specifically 10-15 minutes per day. Read this statement, or phrase it in your own words for the Participants.

*“We advise them not to put off the homework to do in one big, dramatic session just before the next class. We are learning to change, and one of the things that makes that easy is to just do today’s work today. Ten to fifteen minutes per day does not sound like much, but you can accomplish a lot in that amount of time.”*

Confirm the next session day and time.

Announce the Mentors will be available for discussion after the class.

Confirm that everyone has the Phone List.

Invite Participants to join you in a moment of silence and a closing prayer.





## Session Three

# Pitch Points - Steps 5, 6 & 7

### OPENING READINGS:

### READ FROM FORMAT

### REVIEW

**“STEPS 0, 1, 2, 3, 4 AND 5”**

**DO YOU STILL BELIEVE,  
TO YOUR INNERMOST  
CORE, THAT YOU ARE  
AN ALCOHOLIC/ADDICT,  
WITH EVERYTHING THAT  
THAT ENTAILS. STEP  
ONE.**

**DO YOU STILL BELIEVE,  
OR ARE WILLING TO BE-  
LIEVE, THAT A POWER  
GREATER THAN YOUR-  
SELF CAN RESTORE YOU  
TO SANITY, OR DELIVER  
YOU TO SANITY FOR THE  
FIRST TIME? STEP TWO**

**HAVE YOU MADE THE  
DECISION TO TURN YOUR  
LIFE AND YOUR WILL,  
YOUR LIFE AND YOUR  
ACTIONS OVER TO THE  
CARE OF THIS HIGHER  
POWER, AS YOU UNDER-  
STAND IT?**

That is, make a commitment to go through ALL the Steps. Step Three

### HAVE YOU STARTED THE LIFELONG PROCESS OF INVENTORY AND RE- VIEW? STEP 4

### Homework Review

Did you do 10-15 minutes PER DAY?  
What did you learn? EVERY day, just a bit.  
One Hour, minimum, dedicated to recovery  
- a meeting, service, prayer, meditation, read-  
ing.

### STEP FIVE

*Admitted to God, to ourselves and to  
another human being the exact nature of  
our wrongs.*

First a warning: it says on the first page  
(Page 72) of Chapter 6, “Into Action”:

*“If we skip this vital step, we may not  
overcome drinking...” (Suggest that they  
read the whole paragraph for themselves.)*

Before you leave this room, arrange a day  
and time with your Mentor to go over Step  
Four.

*“Returning home we find a place where  
we can be quiet for an hour, carefully  
reviewing what we have*

*done,,,” (Suggest that they read the  
whole paragraph for themselves.)*

This is part of the ongoing Prayer and  
Meditation we are trying to develop. Just DO  
IT.



## STEP SIX

*Were entirely ready to have God remove all these defects of character.*

One (?) paragraph on Page 76. Starting with “*We have emphasized...*” More in the 12 & 12 (part of your homework).

We get benefits from defect - are we willing to give up those benefits? Meditate, Pray and work on willingness.

## STEP SEVEN

*Humbly asked Him to remove our shortcomings.*

And read one paragraph, right after Step Six on Page 72

*“When ready, we say something like this: My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character which stands in the way of my usefulness to you and my fellows. Grant me strength, as I go out from here, to do your bidding. Amen.” We have then completed Step Seven.”*

This is NOT a magic chant, remember that we must say the prayer as we mean it. For some that may be exactly as in the book. Or, as in Step Three, you may need to rewrite the prayer so that you express the same ideas, so long as you mean what you say.

More on Step Seven in the Twelve and Twelve, and in your Homework this week. You will also be required to write out your Seventh Step Prayer and explore more depth on these Steps.

You have a lot of work to do. These are sometimes called the “Secret Steps” because there is no paper written upon, there is no

public sign. Only you know if you mean that you are doing these Steps, or at least working at it.

Stand up. Answer the question.

**DO YOU COMMIT TO SET UP A TIME WITH YOUR MENTOR TO DO A FIFTH STEP FOR THE MINI-INVENTORY YOU DID IN LAST WEEK’S HOMEWORK?**

**DO YOU COMMIT TO THE SIXTH STEP, AS INSTRUCTED IN THIS WEEK’S HOMEWORK, EVEN IF IT MEANS GIVING UP SOME BENEFITS OR PRIVILEGES YOU HAVE DRAWN FROM YOUR DEFECTS?**

**DO YOU COMMIT TO THE SEVENTH STEP, AS INSTRUCTED IN THIS WEEK’S HOMEWORK, TO GET TO THE POINT WHERE YOU “HUMBLY” ASK TO HAVE DEFECTS REMOVED,**

**KNOWING THAT IT IS NOT YOUR CHOICE AS TO WHAT IS REMOVED AND WHAT REMAINS?**

Sit down.

This is not WORKING these Steps, but the beginning of what you have already been told is a lifelong process. Your work on Six and Seven may create a desire to revisit the Inventory to see what was identified that you did not catch the first time through.

Your homework breaks (?) Right now this is the NIKE step - “JUST DO IT”!!

## CLOSING PRAYER

## Session Four

# Class - Steps 8 & 9

READ FROM THE FORMAT TO BEGIN.

### REVIEW

Please Stand. Answer yes or no to each question:

**DO YOU STILL BELIEVE, TO YOUR INNER MUST CORE, THAT YOU ARE AN ALCOHOLIC/ADDICT, WITH EVERYTHING THAT ENTAILS. STEP ONE.**

**DO YOU STILL BELIEVE, OR ARE WILLING TO BELIEVE, THAT A POWER GREATER THAN YOURSELF CAN RESTORE YOU TO SANITY, OR DELIVERY YOU TO SANITY FOR THE FIRST TIME? STEP TWO**

**HAVE YOU MADE THE DECISION TO TURN YOUR LIFE AND YOUR WILL, YOUR LIFE AND YOUR ACTIONS OVER TO THE CARE OF THIS HIGHER POWER, AS YOU UNDERSTAND IT. STEP THREE**

**HAVE YOU STARTED THE LIFELONG PROCESS OF INVENTORY AND REVIEW? STEPS FOUR & FIVE**

**HAVE YOU SEEN YOUR PART IN YOUR INVENTO-**

**RY, YOUR DEFECTS, YOUR SHORTCOMINGS AND BECOME WILLING TO GIVE THEM ALL UP? STEP SIX**

**HAVE YOU HUMBLY ASKED GOD, AS YOU UNDERSTAND GOD, TO TAKE YOUR WHOLE LIFE, GOOD AND BAD, AND REMOVE WHATEVER GETS IN YOUR WAY OF BEING OF VALUE TO GOD OR OTHERS? STEP SEVEN**

Please be seated.

Last week we covered the directions for making our 8th Step amends list and read the detailed instructions in the Big Book on how to complete our 9th Step Amends.

Be warned that this will be the longest of the classes ... particularly with focus on Step Nine. The homework will require some extra time as well.

“Working the Steps” does NOT mean you do them one time and you never have to do them again. The actions of the Steps are exactly the same as the actions of staying alive.

What are you willing to do today?

Will you breathe?

Will your heart pump blood?

Will you eat?

Will you use the bathroom?

Will you clean yourself?

Will you talk with others?

It is exactly the same with your Recovery - a friend once said “You only work the Steps for so long and then either they work you, or you go out.” Long term sobriety means, each day...

Can I have a show of hands of those people that have completed the first 8 Steps and have begun to or are ready to proceed with making amends? [Take a count.]

Remember, the key to Step 8 is not making the list; (that was started when we took inventory) the key is becoming willing to make amends to all the people on the list. If you don't have the willingness to make amends to some people, pray until it comes.

## Step 8

*Made a list of all persons we had harmed, and became willing to make amends to them all.*

At this point in our work we will need to refer back to our Fourth Step inventories. From the lists of names on our inventories we are able to compile our Eighth Step amends list. We examine our sheets for the people we have harmed by our conduct and whom we owe amends. On page 76 in the third paragraph, the “Big Book” states:

“ Now we need more action, without which we find that “Faith without works is dead.” Let's look at Steps Eight and Nine. We have a list of all persons we have harmed and to whom we are willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self-appraisal. Now we go out to our fellows and repair the dam-

In the mean time, start making the easier amends immediately. As we see the results of making amends to the easier names on our lists God will give us the Power and the willingness to proceed with the more difficult names.

Don't fall into the “drunk trap” of not proceeding with Step 9 until you're ready to face everyone on your list. That's simply an excuse for not moving forward. And remember, “we agreed at the beginning to go to any lengths for victory over alcohol”. Well, in this case “any lengths” means completing our amends.

If there are no questions about Steps 8 & 9 we will proceed to the directions for daily living the Big Book outlines for us in the rest of Chapter 6, “Into Action”.

age done in the past. We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves. If we haven't the will to do this, we ask until it comes. Remember it was agreed at the beginning we would go to any lengths for victory over alcohol.”

We make a separate list of names even though they're already listed in our inventories. By having a separate list of names, we're able to see more clearly those people we will go to to make our amends.

The 12 & 12 suggests we redouble the efforts we made while writing inventory when making our Eighth Step list. In the “12 & 12”, Bill writes:

*“Every A.A. has found that he can make little headway in this new adventure of living until he first backtracks and really makes an accurate and unsparing survey of the human wreckage he has left in his wake. To a degree, he has already done this when taking moral inventory, but now the time has come when he ought to redouble his efforts to see how many people he has hurt, and in what ways.”*

*Aside from the list of names of those we owe amends, there’s a second part to this step that we don’t want to overlook. Some people we will be willing to go to right away. With others, we’ll have to pray for the willingness to do this. The book suggests we pray for the willingness until it comes. In the meantime, we can begin to make those amends that we are already willing to do. We have found when we begin the restitution process in conjunction with praying for the willingness to commence with the seemingly more difficult reparations, we start to cross off names we never thought we’d be willing to face. We become willing when we commence to get results from making the amends.”*

*(Twelve Steps & Twelve Traditions: page 77)*

## When was it Wrong?

People confuse their Amends with the fear of punishment. The items on our lists were wrong when we did them, not when they were found out and not when we decided we owed the amends.

If we owe money, we did not suddenly owe money because we put it on the list. We owed money from the moment we created the debt.

If we must replace items or repair property, it is because we owed those corrections before we put them on the list. They were wrong when we did them, not when we agreed.

If our criminal activity means we have to pay penalties or even serve time in jail or prison, it is not because we decided to make amends. We pay that penalty because of our actions, not our amends.

Do not forget that we are doing this to clear our wrongs – not to build up arguments on why we were justified in our anger, in our improper action, in our criminal activity, or in our abuse of other people or property.

Let’s look at to Step Nine.

## Step 9

*Made direct amends to such people, wherever possible, except when to do so would injure them or others.*

Take a deep breath - this is the beginning of the meat of the Work. We are now entering the Work that entitles us to “The Promises” read in most meetings. They are the promises that come from beginning Step Nine.

On the fourth paragraph on page 76, the “Big Book” provides us with some insight as to how to approach some of those to whom we owe amends:

*“Probably there are still some misgivings. As we look over the list of business acquaintances and friends we have hurt, we may feel diffident about going to some of them on a spiritual basis. Let us be reassured. To some people we need not, and probably should not emphasize the spiritual feature on our first approach. We might prejudice them. At the moment we are trying to put our lives in order. But this is not an end in itself. Our real purpose is to fit ourselves to be of maximum service to God and the people about us.”*

In the last sentence of this paragraph, the “Big Book” clearly states our purpose for living. It tells us why we are here — to serve God and our fellows.

The book continues by asking us to let our actions, rather than our words, demonstrate to others that we have changed. Starting with line four, the book states:

*“It is seldom wise to approach an individual, who still smarts from our injustice to him, and announce that we have gone religious. In the prize ring, this would be called leading with the chin. Why lay ourselves open to being branded fanatics or religious bores? We may kill a future*

*opportunity to carry a beneficial message. But our man is sure to be impressed with a sincere desire to set right the wrong. He is going to be more interested in a demonstration of good will than in our talk of spiritual discoveries.*

*We don’t use this as an excuse for shying away from the subject of God. When it will serve any good purpose, we are willing to announce our convictions with tact and common sense.”* (Pg. 77)

One of the most difficult amends to make is to someone we genuinely don’t like. But, whether we like them or not, we must proceed. The text continues:

*“The question of how to approach the man we hated will arise. It may be he has done us more harm than we have done him and, though we may have acquired a better attitude toward him, we are still not too keen about admitting our faults. Nevertheless, with a person we dislike, we take the bit in our teeth. It is harder to go to an enemy than to a friend, but we find it much more beneficial to us. We go to him in a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret.”*

In the next paragraph, the text even provides us with instructions on what to say and what not to say:

*“Under no condition do we criticize such a person or argue. Simply tell him that we will never get over drinking until we have done our utmost to straighten out the past. We are there to sweep off our side of the street, realizing that nothing worthwhile can be accomplished until we do so,*



*never trying to tell him what he should do. His faults are not discussed. We stick to our own. If our manner is calm, frank, and open, we will be gratified with the result.*

In nine cases out of ten the unexpected happens. Sometimes the man we are calling upon admits his own fault, so feuds of years' standing melt away in an hour. Rarely do we fail to make satisfactory progress. Our former enemies sometimes praise what we are doing and wish us well. Occasionally, they will offer assistance. It should not matter, however, if someone does throw us out of his office. We have made our demonstration, done our part. It's water over the dam."

The "Big Book" explains what to do about our debts. We may not like the sacrifice required to make good on our bills, but sacrifice we must. The process forces us to rely on God for guidance, which takes us out of self-will, and into God's will. Under God's direction, we find it much easier to make restitution than we ever thought possible. In the middle of page 78, the book states:

*"Most alcoholics owe money. We do not dodge our creditors. Telling them what we are trying to do, we make no bones about our drinking; they usually know it anyway, whether we think so or not. Nor are we afraid of disclosing our alcoholism on the theory it may cause financial harm. Approached in this way, the most ruthless creditor will sometimes surprise us. Arranging the best deal we can we let these people know we are sorry. Our drinking has made us slow to pay. We must lose our fear of creditors no matter how far we have to go, for we are liable to drink if we are afraid to face them." (Pg. 78)*

The next paragraph deals with criminal offenses:

*"Perhaps we have committed a criminal offense which might land us in jail if it were known to the authorities. We may be short in our accounts and unable to make good. We have already admitted this in confidence to another person, but we are sure we would be imprisoned or lose our job if it were known. Maybe it's only a petty offense such as padding the expense account. Most of us have done that sort of thing. Maybe we are divorced, and have remarried but haven't kept up the alimony to number one. She is indignant about it, and has a warrant out for our arrest. That's a common form of trouble too."*

Next the book instructs us again to ask God for guidance. This reliance upon God is essential, if we are to outgrow the fears that have separated us from our Creator:

*"Although these reparations take innumerable forms, there are some general principles which we find guiding. Reminding ourselves that we have decided to go to any lengths to find a spiritual experience, we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be. We may lose our position or reputation or face jail, but we are willing. We have to be. We must not shrink at anything."*

Next is an example of how to proceed when other people could be affected. Here extreme caution needs taken:

*"Usually, however, other people are involved. Therefore, we are not to be the hasty and foolish martyr who would needlessly sacrifice others to save himself*

*from the alcoholic pit. A man we know had remarried. Because of resentment and drinking, he had not paid alimony to his first wife. She was furious. She went to court and got an order for his arrest. He had commenced our way of life, had secured a position, and was getting his head above water. It would have been impressive heroics if he had walked up to the Judge and said, "Here I am."*

## Into Action

When we have categorized the Amends we have identified, we give them a priority. We must move into Action. Immediately.

## Willingness

Amends we are willing to make immediately.

This does not mean you are willing to go tell someone you are aware you did something wrong and it is definitely not to run out and say "I'm sorry".

This is to make the amends. Right the wrong. To repair or make better damage you have done. If you owe money and do not have the money to repay, or at least have the first payment in a concrete repayment plan, then you are NOT ready to make that amends.

The easiest amends is to STOP doing something that is wrong! Become a grown up.

But if you have robbed someone of who you were supposed to be, for them this may mean giving them back the person your disease stole from them. Become a loving adult; become their son, or husband, or brother, or employee, or friend. BE who you are supposed to have been. Find where you can be of benefit in their life.

Your action is the Amends, not your thoughts. Your brain is not your friend. Your new loving Higher Power, your Sponsor, your Fellowship, and your newfound conscience can help you find solutions where your Brain has repeatedly failed you.

When you have done that Amends, regardless of which priority the Amends was, you take one Amends from one of the next list and move it to the bottom of the list you action has removed from the original list.

This means, if you do an Amends on your Willing to do Immediately, you must take one from your "Willing to do Eventually" and put it up to the bottom of your "Willing to do Immediately".

You must then take one from your Reluctant list and move it to the bottom of the list of Amends your Eventually list.

And then you take one from your When Hell Freezes Over list and move it to your Reluctant list.

## Caution Where Others Are Concerned

DON'T decide something that affects someone else without their consent. Your Great and Powerful brain led you to create the Wrong. Before you do anything consult your Sponsor. Pray. Meditate. Ask members of the fellowship who have shared a similar problem for their solution.

Sometimes others are involved (spouses, children, other family members). We don't sacrifice them to save ourselves. Before taking drastic action that might affect another, we get their consent, we consult others, and we ask God to help. If the drastic step is still indicated, we move ahead.



## Amends We Don't Have to Make

Many times people who have not worked the Steps are told "If there is an Amends that would be difficult, or costly, or embarrassing to make, you don't have to do it." And we have seen people follow that direction and relapse. We have seen people Relapse and not make it back alive.

On page 74 we are told:

*"If we cannot or would rather not do this, we search our acquaintance for a close-mouthed, understanding friend. Perhaps our doctor or psychologist will be the person. It may be one of our own family, but we cannot disclose anything to our wives or our parents which will hurt them and make them unhappy. We have no right to save our own skin at another person's expense. Such parts of our story we tell to someone who will understand, yet be unaffected. The rule is we must be hard on ourself, but always considerate of others."*

The book is very clear. Further instruction is given in the Twelve Steps and Twelve Traditions. Read them.

## Amends We Can Never Make

Rarely, but once in a while, we have an amends that will not be resolved with other Amends methods. Our prayer, meditation, discussion with a Sponsor or other trusted person, will not reveal a solution to the Amends questions. When we are sure that we have exhausted all other methods, we remain

open to an answer that may yet arrive. When it does, we use the same system we have established for our other amends, to confirm the appropriateness of the new idea.

But until that answer comes, we work on changing ourselves to ensure we do not repeat what cause the need for the amends. We behave differently. We behave more like an adult who is aware of how our behaviors and attitudes effect others. This is our 'living amends'.

And we remain open to the answer that has not yet made itself known.

## Class Closing

At the end of class, confirm the 'homework' for this week.

Suggest the homework be done as assigned - specifically 10-15 minutes per day. Read this statment, or phrase it in your own words for the Participants.

*"We advise them not to put off the homework to do in one big, dramatic session just before the next class. We are learning to change, and one of the things that makes that easy is to just do today's work today. Ten to fifteen minutes per day does not sound like much, but you can accomplish a lot in that amount of time."*

Confirm the next session day and time.

Announce the Mentors will be available for discussion after the class.

Confirm that everyone has the Phone List.

Invite Participants to join you in a moment of silence and a closing prayer.

## Pitch Points - Steps 8 & 9

By this time, the relationship between Participants and Mentors will have become more “Conversational” and the Pitch Points are not needed. The Chairperson will be able to cover the material required in the class script from their own experience living in those Steps.

## Session Five

# Class - Steps 10, 11 & 12

Read from the Format to begin.

### Review

The Twelve Step Program from AA, now shared by more than 60 public Twelve Step fellowships, is a spiritually based plan of action that will remove the compulsion to drink, use and act out, and enable you to live a life that is happy, useful, and whole.

In the last four weeks we took Steps One thru Nine together in class. It may not be the first time you've done these Steps. If you are successful, it won't be the last.

Please Stand. Answer each question and remain standing:

**DO YOU STILL BELIEVE,  
TO YOUR INNER MUST  
CORE, THAT YOU ARE  
AN ALCOHOLIC/ADDICT,  
WITH EVERYTHING THAT  
ENTAILS. STEP ONE.**

**DO YOU STILL BELIEVE,  
OR ARE WILLING TO BE-  
LIEVE, THAT A POWER  
GREATER THAN YOUR-  
SELF CAN RESTORE YOU  
TO SANITY, OR DELIVERY  
YOU TO SANITY FOR THE  
FIRST TIME? STEP TWO**

**HAVE YOU MADE THE  
DECISION TO TURN YOUR  
LIFE AND YOUR WILL,**

**YOUR LIFE AND YOUR  
ACTIONS OVER TO THE  
CARE OF THIS HIGHER  
POWER, AS YOU UNDER-  
STAND IT. STEP THREE**

**HAVE YOU STARTED THE  
LIFELONG PROCESS OF  
INVENTORY AND RE-  
VIEW? STEPS FOUR AND  
FIVE**

**HAVE YOU SEEN YOUR  
PART IN YOUR INVENTO-  
RY, YOUR DEFECTS, YOUR  
SHORTCOMINGS AND BE-  
COME WILLING TO GIVE  
THEM ALL UP? STEP SIX**

**HAVE YOU HUMBLY  
ASKED GOD, AS YOU UN-  
DERSTAND GOD, TO TAKE  
YOUR WHOLE LIFE, GOOD  
AND BAD, AND REMOVE  
WHATEVER GETS IN  
YOUR WAY OF BEING OF  
VALUE TO GOD OR OTH-  
ERS? STEP SEVEN**

**HAVE YOU DETAILED THE  
LIST OF YOUR PAST AC-  
TIONS AND ATTITUDES  
THAT REQUIRE COR-  
RECTION, AND BECOME  
WILLING TO MAKE ALL  
OF THOSE CORRECTIONS.  
STEP EIGHT**

**HAVE YOU BEGUN A LIFE-  
LONG PROCESS OF MAK-  
ING AMENDS - TO RE-  
PAIR OR MAKE BETTER  
- WHATEVER IS WITHIN  
YOUR POWER TO COR-  
RECT? STEP NINE**

Please remain standing.

FROM HOMEWORK: Did you do one direct amends after discussing it with your Mentor and/or Sponsor, OR SET UP A CONCRETE PLAN TO DO IT AS QUICKLY AS POSSIBLE? (Ask each to respond. Yes or No.)

Please be seated.

## Moving Forward

Last week we covered the directions for making our 8th Step amends list and read the detailed instructions in the Big Book on how to complete our 9th Step Amends.

## Step 10

*Continued to take personal inventory and when we were wrong promptly admitted it.*

Turn to page 84 of the Big Book. In the second paragraph the book says:

*“This thought brings us to Step Ten, which suggests we continue to take personal inventory and continue to set right any new mistakes as we go along. We vigorously commenced this way of living as we cleaned up the past.”*

So, if Steps 4 through 9 are all about cleaning up our past, then that means we can begin to practice the principals of Step 10 when we begin to take inventory. It's important to note that you cannot wait until all your

“Working the Steps” does NOT mean you do them one time and you never have to do them again. The actions of the Steps are exactly the same as the actions of staying alive.

What are you willing to do day? Will you breathe? Will your heart pump blood? Will you eat? Will you use the bathroom? Will you clean yourself? Will you talk with others?

It is exactly the same with your Recovery - a friend once said “You only work the Steps for so long and then either they work you, or you go out.”

And remember, the Steps you hear read in meeting after meeting as “THE Promises” are the steps from beginning our Ninth Step. There are other promises throughout the book.

Do we have any questions Steps 8 & 9, before we move into Step 10?

## [RESPOND TO QUESTION]

amends are complete before living Step 10 on a daily basis. The book says “we vigorously commenced this way of living as we cleaned up the past” not after we clean up the past.

The text continues:

*“We have entered the world of the Spirit.”*

Think about what that statement means for a second. “We have entered the world of the Spirit.” No longer are we living a life run on self-will; but we begin to live life run on God's will. Once I make a decision, in Step 3, to let God run the show then I no longer want

to live life on my terms. I don't even want to live life on life's terms – that's too difficult sometimes. I want to live life on God's terms.

The book continues:

*“Our next function is to grow in understanding and effectiveness. This is not an overnight matter. It should continue for our lifetime. Continue to watch for selfishness, dishonesty, resentment, and fear. [We did that in Step 4.] When these crop up, we ask God at once to remove them. [We did that in Steps 6 & 7.] We discuss them with someone immediately [Step 5] and make amends quickly if we have harmed anyone [Steps 8 & 9]. Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code.”*

(Pg. 84)

So, when a character defects appears during the day, we discover we don't have to take action based on that defect. We practice the 10th Step. If we “act out” on a defect, then Step 10 also gives me the tools to straighten it out as quickly as possible.

As with most of the other Steps in the Big Book, we get a set of promises after Step 10. They are listed on pages 84 and 85. Let's continue reading with the last paragraph on page 84:

*“And we have ceased fighting anything or anyone—even alcohol. For by this time sanity will have returned. We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally, and we will*

*find that this has happened automatically. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality—safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is how we react so long as we keep in fit spiritual condition.”* (Pg. 84-85)

And there is a danger. That we feel we have already “done” the Steps. The goal is not to just have a one time experience with the steps, but to USE the Steps in our daily life.

The first full paragraph of page 85 further explains this:

It is easy to let up on the spiritual program of action and rest on our laurels. We are headed for trouble if we do, for alcohol is a subtle foe. We are not cured of alcoholism. What we really have is a daily reprieve contingent on the maintenance of our spiritual condition. Every day is a day when we must carry the vision of God's will into all of our activities. “How can I best serve Thee—Thy will (not mine) be done.” These are thoughts which must go with us constantly. We can exercise our will power along this line all we wish. It is the proper use of the will. (Pg. 85)

Any questions?

OK, now we're ready for the Eleventh Step.



## Step 11

*Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of his will for us and the power to carry that out.*

People often confuse the work of the Eleventh Step with working a 10th Step. Some members are quick to point at a part of the Big Book to describe their Step Ten.

When we retire at night, we constructively review our day. ...

And the next paragraph that begins:

On awakening let us think about the twenty-four hours ahead...

But these are on Page 86, as part of Step Eleven.

Let us back up to read what comes before these guides, on page 85:

*"Much has already been said about receiving strength, inspiration, and direction from Him who has all knowledge and power. If we have carefully followed directions, we have begun to sense the flow of His Spirit into us. To some extent we have become God-conscious. We have begun to develop this vital sixth sense. But we must go further and that means more action."* (Pg. 85)

This is clearly more about the Tenth Step. At the bottom of the page it moves on to Step Eleven.

*"Step Eleven suggests prayer and meditation. We shouldn't be shy on this matter of prayer. Better men than we are using it constantly. It works, if we have the proper attitude and work at it."*

The two paragraphs quoted by some people as Step Ten come after the book begins Step Eleven and, if we are to believe the book meaning what it says, are actually Step Eleven.

Then at the top of page 86, they make the statement:

*"...It would be easy to be vague about this matter. Yet, we believe we can make some definite and valuable suggestions."*

At night, the book suggests we review the day's activities. Here are the directions for the "evening review":

*"When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe and apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review, we ask God's forgiveness and inquire what corrective measures should be taken."*

What we've just read are the questions that we ask ourselves when our day is done. They are also worth remembering to guide is in our day to day life. Some people like to

go through these questions when “the work of the day” is finished and they are done for the day... or maybe after they get home from their evening meeting. Others prefer to do this immediately before they shut their eyes to go to sleep. The important thing is that you find a routine that is comfortable for you and that you stick to it with consistency and discipline.

The next paragraph gives us suggestions on how to begin our day (Pg. 86, second paragraph):

*“On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives. Under these conditions we can employ our mental faculties with assurance, for after all God gave us brains to use. Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives.”*

So the book tells us to meditate first thing in the morning.

Let’s look at the sentence beginning with, “Before we begin, we ask God to direct our thinking...” Please concentrate on these words for a minute. They are very important. “Before we begin”- before we begin what? Before we begin listening to God. How do we know we’re supposed to listen to God? Because, right afterward, it says we ask God to direct our thinking. If we ask God to direct our thinking, doesn’t it stand to reason that our next thoughts are going to be from God? We call these thoughts from God guidance.

The Big Book tells us that God, as we understand God, will provide us with the

answers to all of our questions. And we will receive these answers providing we are not blocked off from Him.

The text continues, next paragraph:

*“In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don’t struggle. We are often surprised how the right answers come after we have tried this for a while.”*

So, God is going to tell us his plan for our lives in the form of inspiration, an intuitive thought or a decision.

Please take time tonight to re-read the rest of this chapter for yourself.

A final word on Step Eleven - it is always appropriate to stop for a quiet prayer if you feel you have lost your focus. Prayer does not require a special room, special circumstances, incense ,music or any other external factor. Prayer and meditation are always available to us.

Further, on the top of page 87, they wrote:

*“What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind. Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We may pay for this presumption in all sorts of absurd actions and ideas. Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration. We come to rely upon it.”*



*To protect ourselves from absurd actions and ideas, we must test our thoughts to separate self-will from God's will. God's will has to grow, so it is important to discuss these inspirations or thoughts with a sponsor or spiritual advisor. In the 12 & 12 on page 60, it says, "Going it alone in spiritual matters is dangerous. How many times we have heard well-intentioned people claim the guidance of God when it was all to plain they were sorely mistaken."*

Next paragraph:

*"We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self-will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why."*

Any question?

[Deal with Questions]

Let us take a moment and do a simple meditation together. People get confused

about meditation, but it is really very simple. Meditation is a moment when you quiet as much of your mind as you can. In the beginning it can be difficult, because we have never experience a peaceful quiet of mind without a substance.

Three minutes. Let us take three minutes. I'll set an alarm for three minutes. When we start try to focus on one thing. I am going to suggest it is your breathing. As you exhale through your nose, you will feel air passing out through the nostrils and brushing against your upper lip.

That's all. Don't even focus on it, just notice it.

If you are like most of us, even that much is too difficult for the brain to handle. Your brain will start trying to think, because that is all your brain knows how to do. Think.

Do not be hard on yourself. Do not chastise or judge yourself. Just notice "I had another thought" and bring your focus back to the breath as it brushes against your upper lip. No judgement. No 'wrong', just notice and go back to what you are supposed to be focused on.

Three minutes.

### **[STAR THE TIMER FOR 3 MINUTES]**

Now let's go on to Step Twelve.

## Step 12

*Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.*

There are three parts to the Twelfth Step:

Having a spiritual awakening as the result of the first eleven Steps. (An explanation of the “Spiritual Experience” can be found in Appendix II) Step Eleven helps us stay focused on what the step calls THE result. THE only result. A spiritual awakening.

Carrying this message to other alcoholics.

And to practice the principles of the first eleven Steps in all our affairs.

If you’ve had the Spiritual Awakening as the result of taking the actions in Steps one through eleven, then you’re ready to carry our life-saving and life-changing message to others.

Let’s concentrate on carrying this message to other alcoholics as the basis of our discussion of Step 12.

Chapter 7 of the Big Book tells us exactly how to make a “Twelve Step call”. Here are some of the main points it describes. I suggest you read the chapter in its entirety and discuss its contents with you sponsor or other members of the group.

*“Practical experience shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail. This is our twelfth suggestion: Carry this message to other alcoholics! You can help when no one else can. You can secure their confidence when other fail.” (Pg. 89)*

More promises are given in the next paragraph:

*“Life will take on new meaning. To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends—this is an experience you must not miss. We know you will not want to miss it. Frequent contact with newcomers and with each other is the bright spot of our lives.” (Pg. 89)*

There is more to read about doing a classic Twelve Step Call. Read so you know what to do when you have the chance to make one.

Step Twelve - the part about carrying the message is not only the focus of this Chapter - IT IS THE FOCUS OF THE REST OF THE BOOK. Carrying the message by the new way of life in dealing with a spouse, a family, an employer. Even the chapter A VISION FOR YOU talks about what we hope you will experience, but it also the message of what we hope for the newcomers we will encounter.

There is more. There is sharing of the message FROM the authors of the stories TO YOU! All those stories in the back of all four editions of the Big Book are past members carrying their message TO YOU. When you cannot get out to a meeting and feel you need one – let them share their message with you and read one of their stories.

From this point, you will do exactly the same kind of mix of we earlier said was the mix of staying alive. Breathing. Pumping Blood. Eating food. Getting rid of wastes. Speaking with others. Listening to others. Doing what is in front of you for your job, your family, your spirit.

By keeping these Steps, on a daily basis:

You will abstain from the substance that triggers your physical allergy.

You will be free of your mental obsession and another spiral down.

You will see where you have a chance to identify damage from your past life, share your discovery with your Sponsor and, possibly, other trusted member of the Fellowship.

You will take the actions your consultations agree will repair or make better the situation you are dealing with. Sometimes the correct action will be to keep your hands off the situation, sometimes it will be a change in you to avoid repeating the error, sometimes it will be making a direct amends, sometimes it will require an indirect amends.

You will find new things that fill your life and your time, whether it is a return to family, or living with the full consequences of past actions. You will find people to share new interests.

You will make time to reflect on your actions, pray and meditate to maintain your emotional sobriety.

You will find that you have something to share with someone newer than yourself – possibly as a Sponsor, possibly as being a good friend.

You will become a man among men, a worker among workers, a member of your

immediate society and your larger world who can be a man of his word. You may get to the point where no one who doesn't know your story, never has to calculate 'but he's an alcoholic, he's an addict' in their dealings with you.

You will find yourself, possibly for the first time.

You will see where the dozens of promises in the Big Book are coming true for you.

You will understand the word serenity, and you know peace.

Step 10 is Steps 1 through 9, as needed. You will review your behavior, hopefully correct it before you have a new amends to make, or make amends as quickly as possible.

Step 11 is maintenance of your source, your guidance, your higher power as you understand that higher power. We encourage a schedule to your week to allow you a minimal, formal contact with that higher power daily - or more frequently. Every morning before you get out of bed, or brushing your teeth, or sitting with your breakfast. Every evening before retiring, reviewing the day and setting goals for the day to come.

Step 12 is your actions to carry the message - to share your own story and Recovery, but to help those around you.

There will be no "homework" this week, because Steps 10, 11 and 12 are the way you live from this point on.

We will give you a collection of tools to take with you, which may give you some fresh input during a difficult time. We call it "The Take Away". [pass out the Take Away, or indicate its location in the Work Book]

I'd like to thank each and every one of you for allowing us to be your guide during

the past four weeks. Our hope and prayer for you is that you continue to do this work and helps others in taking the Twelve Steps as the early members of our Fellowship simply outlined in the Big Book, Alcoholics Anonymous.

If you really want to learn something, there is more than just lecture or reading or writing - if you want to learn how to DO something, TEACH someone. That is the secret of service. Doing service may or may not be of benefit to the one you are trying to help, but it will ALWAYS improve your own understanding.

The people who remain clean and sober, who have a long term beneficial effect on the people to whom they owe amends, are the people who make themselves useful to other people. This does not simply mean new alcoholics or addicts - we are to be of service to those around us. Sometimes it will be a newcomer, sometimes it will be someone with many years of recovery, and sometimes it will be a stranger you may never see again.

You have the tools, but tools are useless if they are not used.

Don't just carry a copy of the Big Book or the Basic Text - READ IT.

Don't just carry a bunch of phone numbers - USE THEM. CALL PEOPLE.

Don't require that other people change to suit you, but ask how you change yourself to deal with circumstances.

Don't just pray when things start getting rough - pray daily so that channel is open to you when is needed.

Recovery is a muscle and you must DO what you say you do, exercise that muscle, not just talk about it.

No matter how long you are with us - ACTION is the magic word.

You may not believe it, but by attending all of these sessions, and allowing us to share what we have learned with you, you have helped us.

Please give us your feedback on the class. If you would be interested in serving as a Mentor for a new relapser in the next cycle of these classes, please let us know.

**[INVITE PARTICIPANTS TO  
JOIN YOU IN A MOMENT  
OF SILENCE AND A CLOS-  
ING PRAYER.]**

# Why Carry The Message?

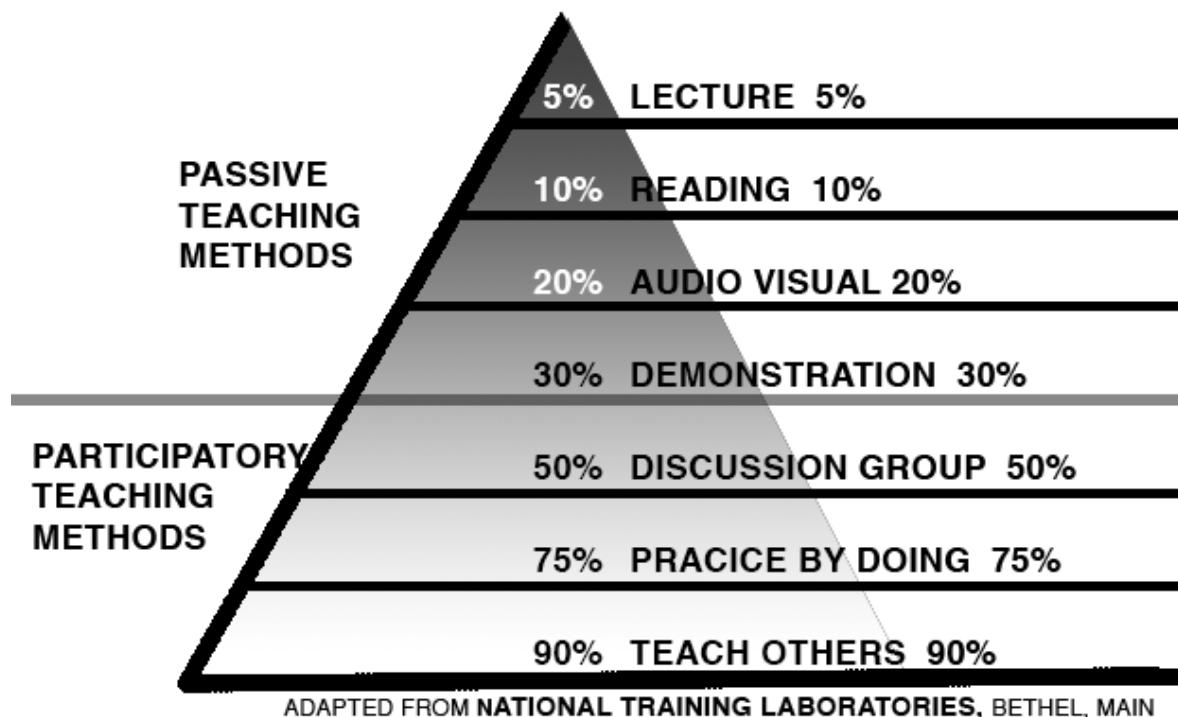
The best way to learn a subject, no matter what that subject may be, is to teach that subject to others. As you teach, as you share, as you sponsor, your benefit. Maybe the one to whom you carry the message does not succeed, but you do!

Repeatedly the story returns where someone finds Sobriety and begins a life in Recovery, but maintain a basic attitude of selfish attitude - "I got mine – you're on your own". And those people show up in the familiar story of a Relapse.

This chart from the National Training Laboratories may help you understand.

## THE LEARNING PYRAMID

### AVERAGE RETENTION RATES



Even if you are not working closely with one person as a "Sponsor" you can share your recovery with them as a Friend. They may lis-

ten to you as they would not listen to anyone else. As with Step One - the Step Twelve success is based on "We".